

UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

Vol. XVII.

KANSAS CITY, MO., JULY, 1902.

No. 1.

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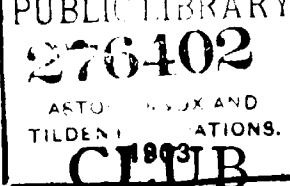
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Devoted to
Practical Christianity.

VOL. XVII.

KANSAS CITY, MO., JULY, 1902.

No. 1

WORDS.

R. C. DOUGLASS.

Every man's word shall be his burden.—Jeremiah 23:36.

The words that I speak unto you, they are spirit, and they are life.—John 6:63.

To intelligently consider these texts it will be necessary to have a clear understanding of their terms, especially what we are to understand by "word." It is usually defined as "A vocal sound or a combination of vocal sounds, used as a symbol to embody and signify an idea or thought, especially a notion or conception." This is the definition of the spoken word. But the written word is the representation of these symbolic sounds by certain symbolic characters. Therefore, the written word is symbolic of sounds which are themselves symbolic.

Whether spoken or written, then, a word is the symbolic expression of thought. Neither the word written nor the word spoken is the Real Word; although the symbol is by synecdoche used instead of the real thing, as though it were the thing itself. Thus in both these texts where "word" is written "thought" is meant, and Jeremiah is saying, "A man's thought shall be his only burden," and Jesus is saying, "My thoughts are spirit, and they are life." Indeed, there is no power whatever in the mere letters of a word, or even in the mere sound of a word, if there is nothing but letters or sounds. "The letter killeth," and so does the sound, if there is nothing but letters and sounds. But the letter, being but the symbol of a symbol, is one degree farther removed from the real thing than the sound. Hence we may expect greater power from the spoken word than from the written word, and we can see

why the "letter killeth," being so far removed from the life-giving reality. Always the entire power of words come from the thought behind them. Even then their force will be great or small according to the intensity of mental action, through realization, in the mind which thinks them.

These two texts are given to show the great contrast between a man's word and Christ's word as representing thought on two different planes, the human and the divine. Man's thought, idea or conception of Truth, is one thing, and the Christ idea of Truth is quite another thing. Man's idea of Truth is human opinion; the Christ idea is Truth itself — never a matter of opinion. It is the true coin of the realm. The true riches of the kingdom of heaven are Love (the spiritual gold), and Truth (the spiritual silver). The human concept is not Truth, it is a misconception of Truth — the counterfeit coin, which entails a long train of "burdens" because of its falsity. But the true conception brings no "burdens." "It maketh rich, and addeth no sorrows with it."

Man speaks his word from the standpoint of the human; Jesus, the representative man, always spoke from the standpoint of the Christ — from Truth's own standpoint. Hence, "his words were with power." Truth, which is Christ, was through him uttering her voice. Conscious of this, he said, "My *words* are spirit, and they are life." The power of the "spoken word" is enough to raise the dead, when it is spoken from the standpoint of the Christ, with full realization of its Christ quality, its omnipotence, when the Christ is realized as the Word of that word. No "burdens" follow words like these. On the contrary, "My yoke is easy, and my burden is light." To bear the "yoke" of Christ, to be yoked up with Truth, is to escape burdens. Only the human misconception brings burdens. All the burdens of earth, all discords, sufferings, calamities, and woes are the direct result of our error thoughts, our misconception, our word.

We hear men speak of "the Word of the Lord," usually referring to the written symbolic expression of the Word contained in the Bible. But the printed page is not the Word of the Lord. At best it is but symbolic of the real Word. The real Word cannot be written; cannot even be spoken. It does not consist in sounds or letters; it cannot be compassed by human thought, it cannot be cognized by external ear, nor traced by the external eye. *The Word of the Lord is heard only by the inner ear.* The prophets heard the Word of the Lord in the secret recesses of the soul; then hastened to give that word to the King. It is always the "prophet" within that hears the Word of the Lord and reveals it to the king, who is always the individual for whom the revelation is made. By the expression, "The Lord," is always meant Jehovah, the Christ, the I AM, the Divine within. In both the Old and New Testament His name is Yahveh (the Lord), I AM (Christ). The name of God and the Word of the Lord are always unutterable in terms of intellect. This "ineffable name," and "unutterable Word" are too high, too pure, of too fine and divine a substance to be expressible in human terms—the clumsy tools of intellect. The feelings of your heart can never be fully expressed in words. How much less are human words competent to express God's thought! The Spirit has a language entirely its own, quite different from that of the human plane. The "Wonderful Words of Life" are "the words that I speak unto thee," that the "I" speaks. "They are spirit, and they are life." They are the words of the Christ, spoken in your heart of hearts, and heard there. Spoken, but never in audible terms; heard, but not by the objective ear.

We speak of hearing the "inner voice," and many think they must with the ear hear something. What the physical ear hears is from without, and what the psychical ear hears is also from without. The Word of the Lord is never heard that way. If you hear voices, you may be sure it is not the Lord. Voices

come from planes below that of the Spirit, either from the physical or the psychic. Neither is "the secret of the Lord." God is found in the inmost consciousness. There only can His voice be heard. It is not even a voice, unless, forsooth, we may call it the soundless voice, or the wordless voice, for sounds or words do not belong to the spiritual plane. If you hear voices, then you may question their authority. If you want the all-satisfying Word of Truth, seek the Lord; look neither to man nor spirits. In the silence open the whole soul to Divine Spirit. For here "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Enter into thy closet, and shut to the door," shut out all voices that you may commune with the Father, who seeth in secret—in silence—who shall "reward thee openly." When your door is closed to all planes below the spiritual, which is the plane of divinity, you will hear with the spiritual ear the voice "that was never heard on land or sea." This is communion.

There is a legend that the Great Teacher of Galilee, being asked when the kingdom of heaven should come, replied, "When two shall become one; when the without shall become as the within." In this incarnate existence our great work is the redemption of the body, the "without" man. And this is to be accomplished by the Word of the Lord, spoken in the heart by the "within" man (whose name is I AM) spoken to the "without" man. The *man without* must hear the transforming word of the *man within* (the Christ), and he may, if only he will listen. We speak of "redemption through Christ," which means the Son of God within regenerating the Son of man without, transforming him "into the image of the heavenly," until "the two become one, the without becoming as the within." There is a duality in consciousness, and will be until the redemption is complete. When the human becomes divine—becomes divinized and theocracised through hear-

ing and obeying the Word of the Lord, then will there be no longer duality in consciousness, for the "two will have become one;" there is no longer two, there is only *one*, and that *one is God*. This is the "Nirvana" of Christianity—righteousness in consciousness, God-consciousness attained. Here we may realize that "I and the Father are one," one in consciousness, one in power. When this at-one-ment in consciousness is reached we shall occupy the throne of omnipotence. "He that overcometh shall inherit all things." "He that overcometh shall sit with me in my throne." He that overcomes things of the human consciousness, redeems the subconscious mind, through hearing and obeying the divine voice, shall sit in the throne of omnipotence. That is, shall have attained to perfect and complete dominion.

The prophets heard the Word of the Lord, and then by the symbology of language sought to communicate that revelation to others. How imperfectly the best symbolism conveys the spiritual Word is shown in the persistent blindness of men to the spiritual meaning, for the expression of which the symbol was given. Most men see only the intellectual "letter of the word," and do not hear the Word of the Lord at all. They are forever mistaking the letter for the Word, because "having ears they hear not." "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears and should be converted and I should heal them."

The Word of the Lord is a spiritual Word, which only the spiritual ear is capable of hearing. All theological controversies exist on the plane of carnal mind over doctrines based on the symbolic "letter," thus showing that they have not heard the Word of the Lord at all. The spiritual idea they see not; though it is so simple that "the wayfaring man, though a fool, need not err therein." These "soldiers of the cross" divide the "outer garments"

of the Christ-Truth freely among themselves, and "gamble for the seamless robe" (the inner or spiritual sense), the "Inner Garment." The spiritual meaning of the word is, "one and indivisible, symmetrical and unrendable." Dogma cannot compass it; it cannot be brought from afar; creed cannot express it. Intuitively men know this, for there is always a doubt connected with dogma, and this doubt is born of the lie of dogma. If the lie is not there, if dogma is absolute truth, in which there exists no doubt, why this incessant argument to prove it? Truth needs no argument to defend it. It is its own defense. It is axiomatic. It is not dependent for its existence on abstruse and labored argument. Indeed, the argument coupled with the doubt involved are the "soldiers" throwing dice to determine "whose it shall be," whose theological system is Truth. The universal claim for its possession by the "soldiers of the cross," and the universal doubt involved are the elements involved in throwing dice.

But the Word of the Lord springs up in the inmost recesses of the heart, and may be heard by the individual whom it is competent to make wise unto salvation. Here shines "the Light that lighteth every man that cometh into the world." "The Light shineth in darkness, but the darkness comprehendeth it not." The illuminated author of the Gospel, according to John, whoever he was, says, "In the beginning was the Word, and the Word was with God, and the Word was God." The divine idea or "word" is the eternal Logos, the "Only Begotten of the Father," that which "proceedeth from the Father—the Son." This Word of the Lord is not contained in books nor taught by men. It is beyond the wisdom of the world, "for the wisdom of the world is foolishness with God." True wisdom is divine, and does not come from intellect. Only when intellect's voice is hushed in silence, can wisdom's be heard. "I dwell in the thick darkness"—the profound silence.

“God made two great lights; the greater light to rule the day, and the lesser light to rule the night.” The greater light is spiritual wisdom; its symbol is the sun. The lesser light is intellect; its symbol is the moon. The two are quite different, because they are light on different planes. The light of intellect is “borrowed,” or reflected, and therefore modified by the nature of the reflector. If man had always been in the divine consciousness—if he had always been a perfect reflector—then intellect would reflect exactly what it received from the divine, and man’s word would be God’s Word. Then through the continual speaking of Truth there would be nothing but Truth in subconscious mind, and nothing but health in the body. There would be nothing in subconscious mind needing redemption. We may, therefore, with some propriety question whether the dominance of intellect has not had the effect of concealing the divine from consciousness. Not in the lesser light can we recognize God; only in the greater light can the divine be revealed. But when intellect has been redeemed through the Christing of the mind, by the Spirit’s regenerating power, then will it be an instrument of great power in the furtherance of the kingdom of heaven on earth. That is, when the reflector has been made perfect, then will the greater light of Truth bring to man perfect illumination. No doubt the kingdom of heaven among men would have been advanced more had there been less of intellectualism and theology, and more of instruction in introspection and communion; that men might be led into hearing the Word of the Lord instead of being moulded by the intellectual creedology of men. The tendency of intellectualism is the substitution of the *word of men* for the *Word of the Lord*. “If the blind leadeth the blind, shall not both fall into the ditch?”

But in the various phases of what is called the “New Thought” we recognize a great reaction from blind intellectualism and pharasaical dogmatism, which has defrauded us of our divine estate of holi-

ness in consciousness; so that we have ceased to look without for Truth. We are tired of the "burdens" which our own words have brought upon us. We are tired of *opinions*, though men call them truth. "Give us truth for authority, not authority for truth," said Leucretia Mott. Nothing short of truth will satisfy the hunger of our souls. Nothing else will remove the "burdens" which these counterfeit words have bound upon us, and under which we groan.

"Every man's word is his only burden." This is a statement of fact under the law of sowing and reaping, *"What a man soweth, that shall he also reap."* Every thought is a seed sown in the soil of the subconscious mind which is sure, in due time, to bring forth its harvest for our reaping. If we have sown the seeds of error, we must reap its bitter fruit. This is the universal law of cause and effect operating everywhere, on every plane throughout the universe. Thus my thoughts are my own burden. I am always receiving my own. My good thoughts which I have sent forth return to bless me, and my evil thoughts return to curse me. Not only do "curses like chickens come home to roost," but all my thoughts return to me their legitimate fruitage. I am always receiving what belongs to me. If I sow the seeds of covetousness, coveting my neighbor's beautiful things, I need not think it a strange fatality if a veritable thief breaks into my house and steals my purse. Covetousness was the thief-thought I sent out, and it brought me the thief. I am only receiving what belongs to me. I am always environed by myself. All the burdens I bear are therefore of my own making. I am the sower, and I am the reaper.

Not only are my thoughts expressed in physical conditions, but my mental state may, and does express itself in my environment, so that I am always environed by myself. My world as well as my body is the outpicturing of my mind; therefore I need not complain of either. Whether I suffer, then, in body, mind or estate, my remedy is within; as the

causes of my sufferings are all to be found there. If my bodily conditions do not suit me, I may go to work and change them; by correcting my thought I shall correct my body; by reforming my mind I shall reform my body, and this is my healing. If my environing world does not please me, I may change it by reforming myself. When I have redeemed and regenerated my thought I shall have redeemed my body. As I have one sure remedy for my suffering body, so I have one sure remedy for my offending world. When I have transformed myself, my world will be transformed to me -- I shall have a "new heaven and a new earth," for the world is to me according to my thought of it.

This thought the Great Metaphysician expressed in a very striking metaphor: "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Thy "brother" is a factor in thy environment. How would this great philosopher have thee proceed to reform thy brother? Simply by reforming thyself, because "thy neighbor is thyself," as the wise ones say, and thy environment is thyself also. Listen to his remedy: "Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast the mote out of thy brother's eye." Thus the fault was in me, while I thought it was in my brother.

How does one's thought affect his health? How does his word become his "burden"? Through the mind's imaging faculty, for the mind is a delicately constructed camera in which all our thoughts are pictured before they appear in outward expression, in bodily conditions. Ezekiel, the greatest of seers, shows us that camera in the following words, "Son of man, hast thou seen what the Elders of Israel do in the dark, every man in his chamber of imagery?" This mental camera is the "dark chamber of imagery," where all our thoughts are pictured before they are brought into expression in painful conditions. We should use this great and important faculty to picture

on the sensitive plate of consciousness in the mind's camera things beautiful and true, lovely and harmonious, if we wish the bodily expression beautiful, symmetrical, healthy and harmonious. By the misuse of this faculty we may debase, make sick, or even destroy our bodies; or by the correct use we may purify and rejuvenate them, according to the character of the pictures we make in our mental camera. We are searching for the unalloyed, uncorruptible Truth—the *Christ-Word*—whose unchanging righteousness (right-ness) shall heal us of the wounds which human words have inflicted. We are tired of opinions, tired and sick of “words.” We want the regenerating Word of the Lord, that we may attain to the Christ-consciousness, and “know the peace of God that passeth all (human) understanding.”

DEAR UNITY—In reading the beautiful and soul stirring services of the Truth Students, of Chicago, I find the following earnest words by Dr. Krutzer: “When the Truth came to me I took just one soul, and in teaching that soul I found I was developing myself. Some feel it would be wasting time to teach only one soul, but I have seen very good results from working in this way.”

In teaching one the Truth we never know where the good influence will end. Indeed, there is no end, for it will continue to spread from one to another down the ages to generations yet unborn, and to all eternity. My own experience in trying to live the Truth, and speaking as opportunity occurred in a very busy life, to a dear friend who was an avowed skeptic, I soon began to see a change, and today he, too, is trying to live the Truth, and his lovely wife is growing in the same direction, and the influence has brought harmony in the family where inharmony was the rule before. So we should ever be encouraged to live and speak the words of Truth, even though the opportunity for the latter seems very small.—M.

LIFE.

MRS. A. A. PEARSON.

[Paper read at a Midweek Service at Unity Headquarters, Kansas City, Mo.]

“I am the Resurrection and the Life.”

The Bible is sometimes called the “Christian Reference Book,” and in it are recipes for all circumstances and conditions. It is indeed the book of books! and I turn to it for the definition of “Life.” If this book, which is given us for our instruction, admonition and inspiration, contained only this one sentence, and it was rightly understood and put into practice, it would be sufficient to save us. The I AM of God in you is your only “Redeemer.” When the I AM of man recognizes the I AM of God, then is communication immediately established between the human and Divine.

I am — what? The Resurrection. To resurrect is to bring up out of. There is no other way under heaven whereby a man can be saved but through the bringing up process. As the seed is nourished in the ground, and comes to fruition out of the earth, so must the Divine come up out of the human will. As the seed lies in the earth apparently dead and buried, so must the human will be crucified and buried, that it may arise to a newness of life.

This resurrection of the I AM of God is the life eternal. If we abide, it is abiding. (“Tarry thou here till I come.”) That redeems us from our sins (short comings). All there is of heaven, earth, sea, or sky, is in man. The animal, vegetable, and mineral kingdoms are in man, and the power to resurrect is in man. I thank thee, O heavenly Father, that the knowledge of this power has come to me. Oh, joy unspeakable, to know that the Father and I may be one.

There is in reality but one I AM. When it is in the righteous or rightful possession, it is Divine.

When we put it to an unrighteous use, when we pervert it, then it becomes the prodigal, and wanders away from the Father's house—it is then the human I AM. We are constantly using this, either consciously or unconsciously. Every time we say "I am," we set into action a vibratory force which is "savor of life unto life or death unto death." This I AM is like electricity, (and perhaps is); when used intelligently, its capacity for good is unlimited; when used ignorantly, its power for destruction is equally as strong. When the entire earthy part of man is filled with this I AM of good, then is harmony established, then is the life here alluded to resurrected, for life is the harmonious working together of the Divine I AM and the human will.

In another place in the Bible is this sentence, "To know God, and Jesus Christ whom He hath sent, is life eternal." The harmonious working of this principle in the earth, creates the Christ of God. "Then become we the sons of God." When we know this, we awake in His likeness. To know this enables us to claim our inheritance when we are tempted or tried, as Jesus was. This claiming (I and the Father are one) gives courage, establishes confidence. This is the highest affirmation that can be made, and to deny everything that tempts us away from this absolute truth, is to wipe out. "Get thee behind me, satan," was the way Jesus wiped out. But to say in the silence, "I am the son of God," and then go out in the world and act like the son of Belial will surely bring cross-currents into your environments. Remember you are handling a live wire; a terrible chemicalization takes place when you mix good and evil.

"He who knows his duty, and does it not, shall be beaten with many stripes." I believe that is the reason that we as scientists are called upon to pass through so many upheavings in our business and domestic relations. We make these high statements in the silence, and then step down from the

platform of the highest onto the inverted plane, and find that we have landed upon a veritable hot box. What is the consequence? Our affairs show forth the chemicalization of our own unrighteous mixing. Then the world looks on and says, "The Divine Scientists have as much trouble as we; they do not demonstrate their doctrine, I will have none of it."

Beloved, we are a peculiar people, and the eyes of the world are upon us. Remember, where much is given, much is required. If we who know the power of thought, uttered or unexpressed, if we fail to demonstrate over our own dispositions, what can we expect from the world but criticism and condemnation? A scientist said to me one day, "I take this attitude toward those who oppress me, I let them wholly alone. I do not feel called upon to make statements of truth for those whom I see putting on a false appearance."

Yes, you are, you are your "brother's keeper;" he is a part of yourself, and to let him wholly alone may prove your own undoing. "Bear ye one another's burdens." When you see one of these little ones step down from his high estate, say immediately to the carnal mind that is inclined to look upon false appearances, "Get thee behind me, satan." "You are a child of God, and you will come back to your Father's house. You are hungering and thirsting after righteousness, and you shall be filled." If you find it difficult to do this, then search in memory's garret for a forgotten virtue, for a redeeming quality which you know they once possessed, and call it forth, call upon memory to help you entertain this heavenly guest. Is there one fault of your brother so close to your eye as to shut out the rest of the good which you know he once possessed? Then brush it away by saying, "Get thee behind me, satan." Then take right hold of this one good quality, and dwell upon it, magnify it, glorify it, until you realize it. Try this plan, and see how quickly that one will respond to your loving thoughts.

Right here you have a gospel to preach. This is your opportunity to make your demonstration; don't be a Jonah, and run away from the Lord. Humble your pride and go down to Ninevah; pride is nothing but selfishness, and sours your life forces, and will reflect out in your affairs. What is the neutralizer for pride? Love, love, love! Love resurrects life, and life is the omnipotence of God, so, if we would live, move, and have our being in God, we must love, love, love. "Love suffereth long and is kind." Has some one you loved stepped down from their high estate, and wounded you with unkind words? Then make haste to forgive. How many times? Seventy times seven is none too many times to give back good words and thoughts for what to you, at that particular time, may appear to be wrong. Who knows but that is the time chosen from all eternity by which to try your strength.

Do you sometimes feel oppressed with the thought that some one is criticising or condemning you? Then bottle up your feelings and label them, "Mums, extra dry." Do n't give this thought life by clothing it with utterance; do n't start it travelling on a bicycle of words. Be still. There is only one kind of stillness deep enough in which to bury wrongs—the silence of utter forgetfulness. We must learn how to forget before we can "know that I am God."

In another place in the Bible is this sentence, "But ye will not come unto me that ye may have eternal life." That *me* is the I AM of God, and you cannot come to it but through the Gethsemane of the crucified self. You must bury self if you would arise to a newness of life, which is the second coming of Christ. "He that cometh unto me shall in no wise perish, but shall have everlasting life."

Mark this well, ye proud men of action: Ye are after all nothing but unconscious instruments of the man of thought.—HEINE.

Bible Lessons

BY LEO VIRGO.

CONCERNING INTERPRETATION.

A Spiritual interpretation of the Bible regards its allegorical character as of first importance—the historical secondary. If this Scripture is from God for the enlightenment of man, and the development of his spiritual nature, it must have a special significance, of which the historical narrative is but the veil. Studying it with this idea ever before us, it opens up a wonderful mine of guidance and instruction in the upbuilding of character, not only in mind, but body and affairs.

Man is regarded by Bible writers as a threefold being, classified as spirit, soul, and body. The history of the Hebrew race from Adam to Jesus is a symbolical picture of the development of one man's character, veiled under many personalities, and that man is every man who is following Christ. The journeys of the children of Israel are but the journeys of man's thoughts in his consciousness. Every name, place, and circumstance refers to some condition of spirit, soul or body. The spirit is the realm of ideals, the soul the realm of thoughts, and the body the realm of forms. In studying this great arcanum of Truth we should remember that it encompasses the whole man, and hence it is a work on physiology, metaphysics and transcendentalism. Every character is the representative of some Divine Idea operating on one of these three planes. For instance, Moses represents, in the spiritual, the Perception of the Law; in the mental, the Power of the Law; and in the physical, the Record of the Law. Aaron represents, spiritually, the Idea of Strength, mentally, the Word of Strength; and physically, Strength in Action. So with all the characters and incidents—they have a trinity of action. When this is understood, all seeming inconsistencies in interpretation will disappear.

Lesson 3. July 20.

THE TEN COMMANDMENTS—DUTIES TO MEN.—

Exodus 20:12-17.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Matt. 19:19.

12. Honor thy father and thy mother: that thy days may be long upon the land which thy Lord thy God giveth thee.

Jesus said, One is your Father, even God. The spiritual man always recognizes God as his Father. This gives length of days in the land and eternal life everywhere.

13. Thou shalt not kill.

If we apply the same rule to this commandment that Jesus did to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calender say of some heinous murderer, "That man ought to be hung." Thus the murderous thought goes forth on the wings of that all-pervading thought-stuff in which we live, and may find lodgment in some susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the closet shall be declared upon the housetop.

14. Thou shalt not commit adultery.

Jesus said that whoever looked upon woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp the Master mind had upon formative processes. The thought is of first importance in every issue. If one never thought evil he surely would never do evil.

15. Thou shalt not steal.

A mother whose son became a great thief admitted that before his birth she had often planned to take the money she needed from her husband's pockets while he slept; but she said she never carried her plans out. She stole just the same, and her son committed again and again the acts which she merely conceived

in mind. The one who plans crime yet never carries out his designs is frequently the guilty one, though the act may be committed by another who has no idea where the impulse came from that moved him to do wrong.

16. Thou shalt not bear false witness against thy neighbor.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. "Our neighbor" is not necessarily the one next door—our nearest neighbor is our own personality. We should be careful not to bear false witness against it. "Judge not according to appearance." Find the true spiritual estimate of yourself, and hold to it as the real.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet a thing is to desire it regardless of whether we are entitled to it or not. One who understands the law of absolute justice knows that disaster is sure to follow the possession of anything which has not been earned by the possessor. The one safe affirmation is, "My own shall come to me."

Lesson 4. July 27.

WORSHIPING THE GOLDEN CALF.—Exodus 32:1-6, 30-35.

GOLDEN TEXT — *Thou shalt have no other gods before me.*—Ex. 20:3.

Under the Mosaic law man judges by appearances. The preponderance of consciousness is in the realm of forms. Moses means *drawn forth, as a perception of spiritual Truth*, and Aaron *a mountain of strength* (Hitchcock's Analysis). In the realm of forms these brothers stand for the outward expression of Power and Strength, because one is the positive and the other the negative pole of Divine activity.

Power is the receiver of the Divine Law, and

Strength its distributor to the consciousness. The Law is perceived by Power in the realm of the Ideal — “the Mount.” This realm has its attractions, and we are apt to separate our ideals from every-day affairs. This is Moses delaying to come down from the mount. This results in a break in the current which should always connect the ideal with the real. Our people, which are represented by the cells in our bodies, begin to crystallize about a material centre. They gather themselves together unto Aaron, Strength), and cry, “Up, make us gods which shall go before us.”

The ears are the organs through which we receive sound vibrations from without, and the earrings represent the value which we attach to these outward or sense avenues of expression. The gathering together of these earrings and the forming of them by Aaron into a golden calf means that when the cells of the body call for vitality and cannot get it direct from the Divine Idea of Power (Moses) they turn to the reserve power or strength of the consciousness and draw upon it. But strength, having lost its inner connection with the Divine Idea (Moses), falls back upon the material source.

Thus when we lose sight of the Divine Source of our strength, we turn to the without and think that our bodies are sustained by the food we eat, the air we breathe, and other material things. These earrings, or ideas of material values, concentrate in consciousness about a common centre, and we have what we call material strength, or a “golden calf.”

To “rise up early” indicates industry in serving our material god, and the “burnt offerings” represent the vitality which we consume in trying to appease him. The “peace offerings” is our unresisting submission to a condition which we cannot seem to help.

When the true source of our strength again comes into consciousness we recognize it, and our Word of Power goes forth. But it requires an effort to get back into the right relation and consciously feel God

as our strength. Moses (the Word of Power) must make the at-one-ment for our sin or missing of the mark.

Whatever suffering may ensue in this departure from the Divine Law will be experienced in the body instead of the mind, but the remedy is always from on high.

Lesson 5. August 3.

THE TABERNACLE.—Exodus 40:1-13.

GOLDEN TEXT—*Enter into his gates with thanksgiving, and into his courts with praise.*—Psa. 100:4.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own mind, his character and his body—God furnishes the design. The tabernacle was built after the “pattern shown in the mount” to Moses.

The first step toward the building is the giving of gifts (Ex. 25:1-9.) A great variety was called for, and those too poor to give jewels, gold, silver or bronze, could give species, oil, skins, or linen, or help cut the boards. The gifts must be willing ones from the heart (Ex. 25:2). We are here shown that we must give up the material ideas of value before we can build the spiritual. But these material ideas have back of them the substance which is converted into the new. Nothing is lost in the Divine economy. Every experience leaves its form in the soul, which in the Divine alchemy, may be converted into gold for the tabernacle.

“The first day of the first month” means that you shall begin right where you are.

“The tabernacle of the tent of meeting” means that a definite point shall be established in consciousness where we tabernacle or *dwell* in the Universal Substance of Being, which moves as a tent wherever we go.

“The ark of the testimony” is the remembrance of God’s promises, which are sacred and peculiar to

each soul. No human hand is allowed to touch this ark of the covenant. In it we have stored that "indefinable spark" which links us to God, and no human thought should enter its sacred precincts, which should be kept veiled from all eyes.

"The table set in order" represents a definite arrangement of thought in communing with the Spirit. This table had upon it two gold dishes, upon each of which were piled six loaves of bread, which means that we should realize that the substance of Spirit perpetually supplies the twelve faculties of mind. The candlestick and its seven lights are symbolical of the Divine Intelligence which lights the seeming darkness within.

The golden altar of burnt offerings set before the door of the tabernacle is symbolical of that spiritual discernment which "tries as by fire" every thought before it is allowed to enter the tabernacle.

The laver with water therein is the word of denial ever at hand ready to cleanse every impure thought that comes into consciousness.

The court round about is the outer realm of thoughts which have not yet been spiritualized.

"The anointing oil," is the thought of love, which is poured over all, making it holy or a perfect whole. "Love is the fulfilling of the law."

The bringing of Aaron and his sons to the door and washing them with water means that we shall declare *Spiritual Strength* as the presiding, directive power of this new state of consciousness — not a mere animal strength, but a strength washed clean and purified from all the grossness of sense. This declaration of Strength is absolutely necessary to the permanency of our tabernacle. Through it there is an abiding thought action set up that continues while our attention is elsewhere. Aaron continues to "minister in the priest's office."

Lesson 6. August 10.

NADAB AND ABIHU (TEMPERANCE LESSON.)—
Leviticus 10:1-11.

GOLDEN TEXT—*Let us watch and be sober.*—

I. Thes. 5:6.

Leviticus treats of the duties of the Levites, or priesthood, who in the Hebrew ceremonial had charge of the whole system of sacrifices, feasts, etc. These priests represent the thoughts of the mind that carry forward the regenerative process.

A new life is introduced into the consciousness which must be kept active. Fire is the symbol of life and the priests are those thoughts which preside over this Divine Life, which they keep burning on the sacred altar within.

In Scripture symbology a son always means a thought. Aaron represents the Word of Strength, and his sons specific thoughts about the character of that Strength. Abihu means *father, or faith*, and he represents our abiding faith in the Divine Strength. Nadab means *a free gift*, and represents the unlimited source of strength and the freedom with which it is given to us by God.

The fire and incense which these priests put in their censers represent life in its ascending action—constantly becoming more and more spiritualized through the processes of right thought. But this is dependent in its upward trend upon our obedience to the higher understanding. If we allow our minds to be confused with the thought that the sense life and the Spiritual life are the same, these priests will offer “strange fires before the Lord”—that is, instead of the ascending current of new life in the body there will be a descending current that will kill out our faith in the Divine Source, and destroy the consciousness of its unlimited quantity. Thus we see how these two priests are “devoured.”

“I will be sanctified in them that come nigh me,” means that the Spirit of the Lord is so pure that it purifies everything it touches. If there is any impurity in those who come into its consciousness, that is consumed.

When Moses, the Divine Law, gives us clear perception between the "holy and unholy and between the unclean and the clean," the bodies, or material aspects of our two priestly thoughts, are carried out of the camp "in their coats," or temporary thought forms. Then the Moses, Understanding, warns us not to mourn for them. Do not regret or bewail your tendency to error, but rejoice that you have again found the true way.

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation." Do not stimulate your thought with an external stimulant when you commune with God. We should beware how we go into the silence with an intellectual thought, which we have gotten from without, as to the character of Spiritual things. The Spirit within will reveal its character to you direct if you divest your mind of all material concepts.

Lesson 7. August 17.

JOURNEYING TOWARD CANAAN.—Num. 10:11-13, 29-36.

GOLDEN TEXT — *For thy name's sake lead me, and guide me.*—Psalms 31:3.

The law of soul evolution under the Mosaic dispensation is progressive. There is a constant going forward, not only in aspiration ("the cloud by day"), but also in the body of formed thoughts that are seeking God, "And the children of Israel set forward."

Sinai is representative of the intellectual realm. One of its Hebrew meanings is *Moon God*. The sun is symbolical of spiritual understanding, and the moon of intellectual. Paul had this in mind when he wrote to the Galatians (4:24), "Which things contain an allegory: for these two women are two covenants, one from mount Sinai, bearing children unto bondage, which is Hagar." In the soul's progress Sinai is up for denial. Its dominant tone is, "Thou shalt not," and its whole decalogue is on the negative side.

Yet in this stage of our progress denial is necessary. Our minds are cumbered with thoughts of

sense — the flesh-pots of Egypt linger in our memories as savory food. These must be put out before the new thoughts of the Spirit can find entrance. So do not be afraid to use denials. Deny the error thought, and thus dissolve it, for right denial is dissolution. We should never deny in anger nor with great vehemence — this tends to opposition and resistance on the part of the thing denied. You are by such denial recognizing its power, and thereby giving it importance. Realize that there is in reality no *power* in any error thought, or formed state, the result of such thought. Then quietly, but firmly, mentally *withdraw* all belief in power from such formations, and they will lose their cohesion. Never *fight* an error, but firmly assert your mastery, and its nothingness.

When through right mental processes we have departed from the wilderness of intellectual concepts (Sinai) we will come into a higher state of consciousness, "the wilderness of Paran," which means, *beauty, glory, ornament*. We are not yet out of the wilderness, however, and need a guide. We find one in this new estate in the person of Hobab (*favoured, beloved*). This guide of the wilderness whom Moses said should "be to us instead of eyes," is spiritual intuition. When intellectual reasoning has been denied and erased as a source of guidance, we come into a consciousness of this inner knowing faculty. But it is not yet a part of the outer consciousness. It prefers to go to its own people, the realm of the natural man in Being. (It corresponds to *instinct* in the animal). It has to be opportuned by Moses before it will become part of the band moving to the Promised Land. So we find that intuition has to be cultivated. It is so shy and indefinite in our first acquaintance with it that we are not sure whether we are guided by the Spirit within, or whether it is our own imagination. By trusting this inner prompter it comes more and more into consciousness, and each time we catch aright and act upon its flash-light thought we strengthen both it and the outer self in the Lord. It is proven, as Moses said, "It shall be, that what goodness the Lord shall do unto us the same will we do unto thee."

THE MYSTERY OF OMNIPOTENCE.

WALTER DE VOE.

MT. PELEE has uttered its devastating word, and twenty-eight thousand souls have been swept from this field of action. There arises in the mind of many the old idea of God in His wrath smiting the children of earth for their wickedness. Many are led to question the almightiness of God, in the orthodox sense of God being able to do just as He might choose in causing or forestalling the manifestation of an energy like that exhibited on the island of Martinique.

Is there a personal or impersonal God who is able to do just as He may please in and with the universe? Is there an omnipotent intelligence guiding and controlling the operation of natural law? The atheist quickly answers, "No." To him there is only a universal blind force that operates as immutable and unchangeable law; more he does not claim to know. The orthodox thinker claims that the Lord is omnipotent, but he cannot give a reason why the Lord should allow cataclysms to interfere with the peace of humanity.

It is the belief of a great number of the advanced thinkers of the day that there is an omnipotent and universal intelligence prevalent in the universe, but that there are different degrees of manifestation of this one almighty Power.

The physical universe of matter is the negative aspect of this great Power, and we call the mode of expression of this great Force, natural law. The vibrations of force proceed in a continuous scale from the gross vibrations of physical substance to the finest vibrations of mental energy. As the forms of life come into manifestation they organize and exhibit this universal power in varying degrees of complexity from the animalcula to man. As forms evolve and become more complex they come in touch

with finer and finer degrees of force. At first they have only the power to organize life, later there is born the ability to sense, which develops still later in evolution in the animal faculty of instinct, which is a certain responsiveness to the mental waves that contain intelligence. This faculty, which we call instinct in the animal, can be expanded in man so that he can come in touch with the finer and deeper waves of omniscience that vibrate through the mighty Mind of God.

When the great processes of evolution, that work so ceaselessly and tirelessly in Nature's magic wonder-house, have brought the complex structure and brain of man into manifestation, we can say that God has made man out of the dust of the earth; and because this highly organized being is capable of responding to the Divine Spirit that inhabits the innermost recesses of existence, we can also say that God has breathed into him the breath of life. Therefore incarnate man is the mediator between the highest and lowest states of being, and in him are organized the vibrations that allow him to receive from and communicate with every region in the physical and spiritual universe.

We are taught that each form is composed of atoms that are vibrating to and fro with intense rapidity, and that the atoms themselves are but forms of vibrating force. The tables, chairs and books in our rooms, and even the walls, are masses of vibrations. The atmosphere is also a vibrating substance; in fact, all life is vibration in different degrees of intensity. The finer vibrations can inter-penetrate those more gross. For instance, those fine vibrations called the X-ray can penetrate through flesh and through wood without disturbing the vibrations of these substances; and there are still more spiritual vibrations than the X-ray. You can imagine a form composed of the X-ray vibrations being present in the spot occupied by a grosser form without one form being sensibly present to the other. Thinking along the same line you can see how the mighty

vibrations of the God-presence can be present in the room in one's body, and all through space without being directly evident to the senses. Thus we can reason that the Omnipotent Intelligence is omnipresent in the realm of positive existence without being able to directly influence the operations of natural law. Thus we see the need of a mediator. We see that creation is not complete without man, and that God is dependent upon man for the fulfillment of His manifestation, as man is dependent upon God for the power and wisdom that will enable him to gain dominion over the negative and undeveloped forces of nature.

The resistant granite, the crystal quartz, the beautiful flower, the graceful tree, and the strong and cunning animal are all parts of the vast intelligence of God, but they are intelligence in a latent state. Only in man is this intelligence come to consciousness, or developed to a knowledge of its power. It is the privilege and duty of man to make God manifest for the benefit of all lesser degrees of evolving intelligence. And even in man there are degrees of the expression of this intelligence. Man may only be receptive to the vibrations of animal life, and he may live in the sphere of animal sensation, or he may live in and express the finer and more interior degrees of his complex nature from the intellectual sphere of perception and understanding to the will sphere of loving and being, in the realization of the omniscient love of the Christ consciousness, which is the presence of the Father within.

Jesus Christ was developed up to the exalted degree of union with the omnipotent Father, and according to his power of organizing — by faith — this positive intelligent power, he was master of all the lesser vibrations of mind and matter, and was able to inspire the mind of humanity with a renewed impetus toward Divinity.

The pleasure of living increases as the interior springs are opened and allowed to flow out through

the nature. Many maiden ladies have found a sweet solace in caring for flowers and mothering cats and dogs. These objects have drawn out the divine love from within their soul with the result that the giver and the object of care and affection were both blessed. If two boxes of flowers were planted at the same time, and one is blessed with thoughts of life and love day after day, while the other is left to grow unthought of, the seeds that have been brooded over by a thoughtful, loving mind will respond to the vivifying influence of thought and outstrip in rapid growth the seeds that have not had the human blessings. The same kind of treatment will bring a dog or cat or horse up to a wonderful development of intelligence; and the time is not far away when the simple truth will be understood and practiced in dealing with the perverted or undeveloped intelligence of the criminal classes. Even little children are doing a great work in the evolution of the souls of animals as they give to their pets the finer and more highly organized vibrations of the human species.

Thus the higher degrees of the Father's love and wisdom are open to the lowliest degrees and forms of life through mankind, and every human being can be a co-operator with the Father in lifting all beings to a higher degree of intelligence and power in the limitless scale of evolving life. Every one that radiates the blessing of love to all creatures with the understanding that All is Good is a mediator between the Father and His creation, and will realize the great satisfaction that comes from expressing the qualities and powers of the soul; and the birth and expression of the Christ love in and from the soul will bring the conviction of individual immortality as sons and daughters of God, forever working hand-in-hand with the omnipotent Father in His great work of glorifying His universe.

Knowing this great truth of man's intimate relation to the Father as an agent in the sublimization and spiritualization of all substance, that the Father may

be all in all, we can look forward with prophetic vision to the unfolding future when all error and ignorance will have been transformed into divine intelligence, and the mind of humanity and of the planet will be so filled with the harmonizing light and love of the Father's presence, that even the processes of nature will become more orderly and intelligent—as now they are more peaceful and settled than they were in the past—so that all disasters from unorganized forces will have to come to an end, and the whole earth will exhibit the fertility and richness in grace and harmony of a heavenly kingdom where the love of the Father is Lord and Master in all hearts, and throughout the length and breadth of God's visible nature.

LIFE.

I. E. HERRIOTT.

Life cannot die — there is no death,
It triumphs with our latest breath;
It sits defiant o'er the tomb,
And chants for death its final doom.

Life in all is God expressed;
Eternal life by Christ possessed,
He does impart to every one
Who recognizes Christ the Son.

Christ's kingdom will to God be given,
Heaven be ours, and we in heaven,
Eternal life be on the throne;
Then God and Christ and man be one.

“I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it.”

“Truth, honesty, courage and persistence are the qualities that win in every field of man's endeavor.”

SONSHIP.

Speaker: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. 4:13.)

Congregation: And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24.)

Speaker: That ye stand fast in one spirit, with one mind striving together for the faith of the gospel. (Phil. 1:27.)

Congregation: When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3:4.)

Speaker: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (I. John 3:1.)

Congregation: Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (I. John 3:2.)

Speaker: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I. John 5:20.)

Congregation: He that believeth on the Son of God hath the witness in himself. (I. John 5:10.)

Speaker: And this is the record, that God hath given to us eternal life, and this life is in his Son. (I. John 5:11.)

Congregation: He that hath the Son hath life, and he that hath not the Son of God hath not life. (I. John 5:12.)

Speaker: He said unto them, But whom say ye that I am? Peter answering said, the Christ of God. (Luke 9:20.)

Congregation: And we believe and are sure that thou art the Christ, the Son of the living God. (John 6:69.)



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGe' Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

July 20th to August 20th.

I am here to work the works, and
manifest forth the glory of God.

Noon Thought.

(Held daily at 12 M.)

The Kingdom of God is within me.
I am always in the presence of Om-
nipotence.

KEEP OUT OF THE PAST.

ALWYN M. THURBER.

Whatever you do in this wonderful world,
In business, in church or at play;
Whatever of gain or of loss you meet
With the others who go your way,
Keep out of the past,
From the first to the last,
And away from its worries stay;
The present has wealth you would never suspect
If prudent you are, and wisely elect
To live in the light of today:

The things that are past did well enough once;
Today they are rusty and stale.
That trouble you had with your fellow-man —
Did you struggle in vain and fail?
What of it? indeed,
There is all the more need
That you start on a different trail.
Don't take to the woods, whatever you do,
Just try to look pat — there's a fortune for you
In keeping a well-trimmed sail.

So cramped can we be in our mental states,
So burdened with might-have-beens,
That life will become a woeful waste
For its many outs and ins,
But stop and reflect,
You will never get wrecked,
By your own or another's sins,
If the past you will keep in its proper place,
And meet what is yours with a candid face —
'Tis the man of today who wins.

“THE NEW NAME.”

DR. GEORGE W. CAREY.

“And His name shall be in their foreheads,”

“And I will write upon him the name of my God.”

“And I will write upon him my *new name*.”— *Revelations*.

A soul struggling up to the sunlight —
Up from the mire and the clay,
Fighting through wars and jungles,
And sometimes learning to pray —
And sometimes a king with with a scepter,
And sometimes a slave with a hod —
Some people call it Karma,
And others call it God.

A beggar, ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old —
And one's hopes are blighted in blooming,
And one gathers the ripened pod —
Some call it fate or destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horison's rim,
White sails and sea-gulls glinting,
Away till the sight grows dim
And shells spirit-painted with glory,
Where sea-weeds beckon and nod —
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done —
From organs, grand anthems are swelling,
Where the true and the faithful still plod —
Some call it superstition,
While others call it God.

Visions of beauty and splendor,
Forms of a long-lost race,
Sounds of faces and voices
From the fourth dimension of space —
And on through the universe boundless,

Our thoughts go lightning shod --
Some call it imagination,
And others call it God.

Vibrations of Etheric Substance,
Light flashing through regions of Space,
A girdle of *Something*, enfolding
And binding together the race --
And words without wires transmitted,
“Ariel”-winged, Spirit-Sandaled and Shod --
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by Heaven within;
Men and angels brought face to face,
With never a thought of sin --
Lion and lamb together lie
In the flowers that sweeten the sod --
Some of us call it brotherhood,
And others call it God.

And now the sixth sense is opened --
The seventh embraces the whole --
And clothed with the Oneness of Being
We acknowledge dominion of Soul --
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power --
One present Omnipotent God.

THE KEY OF LIFE.

Shut fast and lock the past, nor knock
At future's gate thy fate to learn;
Nor stand, nor pine -- no hand but thine
In either door the key can turn.

Life's history, life's mystery --
To each the present is the key.
The past 't will seal, and last reveal
“The man God meant that thou shouldst be.”

— MRS. G. R. O.

Popular opinion is the greatest lie in the world.
— CARLYLE.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

61. Will you please explain Romans 1:23, and Isaiah 31:2?

— MRS. A. A.

Romans 1:23 -- The glory of God is made manifest through and by man when he does not yield himself to foolishness, and pervert or misdirect the powers and forces inherent in himself. When he thus turns from the light of incorruptible life, there develops within him the characteristics of beasts and reptiles, and he becomes corrupt. But this condition exists only for a time; goodness and truth are not left without a witness, even in the heart of the most corrupt, and when man has suffered enough by his mistakes, he will seek for satisfaction in other directions, and find that it only comes through righteousness, and then the glory of God is manifest in him.

Isaiah 31:2 — The law is, "as a man sows, so shall he reap," and as the word goes forth so shall it return. If evil words are spoken, they will rebound against the evil doers, and those who work iniquity will have to bear the results of their injustice. The Lord, as a person, does not bring this about; it is the working of the law of cause and effect, which is impersonal and impartial in its action.

62. I would like to ask your opinion of fire insurance. I have lately moved into second story rooms in a business block, and friends say I should be well insured, as in case of fire I could save nothing. I hesitate to take their advice. I prefer to trust God implicitly; to deny all evil. Now, would not a large insurance be recognizing evil and preparing for it? I ask your opinion as I wish to act consistently.

— MRS. L. L. G.

The first command given to man was that he should have dominion over all things. We believe this dominion is gained through the character of the thoughts we entertain. If, in our development, we have reached that plane of consciousness where we know beyond a shadow of a doubt that no evil can

come near us, that for us there is no evil, that all power is given unto us to make our lives and environments what we will, then surely we need take no external precaution to ward off disaster of any kind. The teaching of occult science is that "persons who are guarded and protected by their own higher thoughts, and the astral influences resulting therefrom, are surrounded with a shield that protects them as a coat of mail." Through right thinking we are as an impregnable fortress, and can rest supremely content, knowing *no* fear. You may ask: Should fire start in the building, would it burn all around me and leave my rooms intact? *Should* fire start, and if you were poised in absolute confidence and trust in Omnipresent Good, then we believe the fire would either be arrested, or burn out without harm to you. But do not even *suppose* that evil can come near you. This control must first be established within the individual. When he is absolute master of himself, then he may command all else. It was said of Jesus, "What manner of man is this that even the sea and wind obey him?" and He said, "Even greater works shall ye do." Through this power, which is given to all alike, we may be enabled to overcome even the last enemy, for an increasing number admit the possibility of so controlling and directing our thought that we need never see death. By this sign we conquer, even our faith. To those who have not reached this stage of perfect faith in their dominion and power, we would say, Take out an insurance policy without delay; it is a good thing for you until such time as you know it to be unnecessary.

63. What is your opinion of life insurance in the light of Matthew 6:19, to the end of the chapter? — W. M.

It is something of a coincidence that these two questions relating to the principal classes of insurance should come almost in the same mail. To this last questioner we would repeat what we have said on the subject of fire insurance, with this addition: The

basic principle of life insurance is to provide for the future. It is diametrically opposed to my belief and practise to use any of the energy which is necessary to meet the exigencies of the present to provide for a suppositious need in a suppositious future. The only time we have, or ever shall have, is the NOW, and to make the most and the best of this "Eternal Now" for ourselves and others requires all the power at our command, and we lessen this power do we dwell upon the past or project our thoughts into the future. Some look upon life insurance as an investment. That is a commercial idea, and we do not deal with things upon that basis. Others quote St. Paul where he says in I. Timothy 5:8, "If one provide not for his own, he is worse than an infidel." We agree, but say make *present* provision. The first thing a man desires for his family is a home. Matters are so arranged today that a home can be bought, and the amount usually expended in rent applied on the purchase, and "two birds killed with one stone" — present shelter, which proves a permanent home. But the better way, as we pointed out in the preceding question, is to make unto yourself the law of Life. No matter if everyone else says, "We all must die," do not let them make a law for you. Declare your steadfast purpose to live, and *know* you will *always* be able to provide for those dependent upon you. Matthew knew whereof he spoke when he said, "sufficient unto the day." That is all the thought we need to take, the thought which seeks first the kingdom of God, then all the rest is added unto us.

64. I thought I understood what Spirit is until a person stated that the body is crystallized Spirit. I have been taught that it is the temple for the Spirit to dwell in. Jesus said that "Spirit hath not flesh and bones, as ye see me have;" and again, "That which is born of the Spirit is Spirit, and that which is born of the flesh is flesh." Will you please explain what is Spirit, what is this body, what is flesh if not material, or matter?— MRS. B. B.

Spirit is the substance from which all things visible and invisible are produced; the life which

permeates all things—God. It is invisible to the eye of sense, but the soul sight (perception) is cognizant of it. There is but one substance, and all the manifestations of this one Life are but different degrees, or rates of vibration, of this Life in action. This body then is spiritual substance, in every cell of which the Spirit dwells, and the flesh is not inert matter, but a living expression in a greater or less degree of perfection of the Living God.

If you will look in Luke 24:39, from which you quote, you will see that you have omitted a very important word. It reads, "A spirit hath not," etc. It makes a great difference whether you are speaking of a spirit, or Spirit. The disciples thought they saw a spirit, or a ghost, in the person of the resurrected Jesus. "Spiritual things are spiritually discerned," and if we are living upon the spiritual plane of our perceptions, our thoughts and our deeds are spiritual. It is when we are living upon the unredeemed sense plane, where the things of the flesh seem to be the only reality, that our thoughts and actions have reference only to this plane. This is the meaning of your second quotation, John 3:6.

65. I should be so glad to have the following text explained; it is one of the greatest mysteries to me. It is this: "Agree with thine adversary quickly, whilst thou art in the way with him," etc., Matt. 5:25. Had it been put in the form of "deal with thine adversary," it would have been far easier, but to agree is most difficult to understand.

—S. E. L.

The context throws some light upon this passage of Scripture, and we understand the teaching to be, that we are not to engage in any strife with our adversary, but to come to terms with him before we become involved in more serious difficulties. It is carrying out Jesus' teaching of non-resistance. It does not mean that we are to agree to anything wrong, but simply to decline to fight, and to seek reconciliation. This applies to adverse thoughts as well as to persons. When such thoughts have gained admission to our consciousness we are not to waste our energies in

condemnation, or in dwelling upon them with regret; we are to center our attention upon right thoughts, and then erroneous thoughts have no place in our mentality. As Paul says, "Whatsoever things are true, honest, just, pure, lovely, think on *these* things." In this way only can we "deal" with any degree of satisfaction with the adversary.

66. Please state your position on Divine healing as it is in James 5:14, 15. — J. A. H.

The passage referred to is this:

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The unmistakable teaching of these words is that it is faith which is the healing power. This being true, the laying on of hands or anointing with oil is entirely unnecessary. The prayer (affirmation) of the unlimited power of God which is working in and through all men, is sufficient to heal the sick if the sick one has faith also. This faith to be an active power must be based upon understanding of the Truth, and the realization of the Truth is the Lord which raises the sick. With Jesus, sickness and sin were synonymous, and when sin is forgiven — let go of — then sickness is banished from our midst. We may apply this law of Divine healing to others or to ourselves on both physical and mental planes.

"Love is ever busy with his shuttle,
Is ever weaving into life's dull warp
Bright gorgeous flowers and scenes Arcadian,
Hanging our gloomy prison-house about
With tapestries, that make its walls dilate
In never-ending vistas of delight."

"Doing is the secret of knowing."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Let us expect, with that steadfastness which knows no failure, to find, to meet the expression, the soul of the One Perfect Mind, everywhere. This is the attitude, the only one that has power to bring forth to our consciousness that which we know to be eternal. When we hear of any new flower or a discovery in science or art, we expect something good, something inspired; thereby being one with the Spirit in these, our faith (expectancy) is rewarded. So when we are about to meet new people, and to come into new conditions, let us expect these to appear only as they are in reality. In fact, as we truly live in the *belief*, if we seem to get no farther, of the perfect life, that will be all we shall find as we go out from our center; for conditions will ever manifest according to our secret thoughts, and as we have cause to look out through this atmosphere (our aura) we shall see all things only as they appear to us through it.

How often do we seek to alter the conditions that seem to surround the soul and even advise others to do the same, instead of seeking to know the soul and enlarge its field of expression of those qualities that have been already expressed in some directions and make the atmosphere around it dearer, thus allowing outer qualities, dormant in the soul, opportunity for expression. Whenever we touch by acknowledgement the soul of another, we open a new avenue through which the self can be manifest; this will cause the changing, redeeming, and purifying of the thoughts which form the atmosphere, viz., the subconscious or secret ones. The way to do this is to hold to that desire, which we know to be in us, of finding the Christ everywhere, and make this desire vital, positive. We all know it is there, and that there is but one Perfect

Mind of love, grace, beauty, intelligence, all-powerful in its wonderful expression. We must ever put aside the wail, the pitiful tale, the lie; in fact, all that would approach us from the outside and pierce the atmosphere that we are forming according to our true conception. Let us ever have an optimistic expectancy, an optimistic answer, even if we do not seem to have the wisdom wherewith to annul entirely the false conception, for by so doing we are continually producing a new atmosphere on which the Truth, that is, the foundation for this new attitude, can reflect itself, prove us right. The law of this is perfect, and the joy in being able to renew life in all its forms aright where this has been accomplished is very great. Our part is to do this, and is known as co-operation with the Spirit, the purification of the mental, the redemption of the body.

—REGINALD G. COBBETT.

On the first plane where conscious life manifests we find the physical, or animal, alone in action. As long as the soul is not awake to

RIGHTEOUS
GENERATIVENESS.

any but this one plane, desire for physical food and generation are the only desires existing, and they are normal, therefore right. Here are found no excesses, just the right kind and quantity of food is taken for the physical requirements. The male desire for generation is aroused by the female desire. The male does not seek, but responds to the female when sought by her, which does not occur unless the entire system is prepared for reproduction. We are not speaking of animals only, for they have been more or less changed in their normal relations by the dominating will of man. We mean the physical plane of development, which is before generative man becomes divinely awake.

When the higher intelligence was evolved into thought, man not only violated this physical law, but through false reasoning caused his desires to become abnormal, perverted the divine order of

generation, and caused a seeming necessity for him to not only "waste his substance in riotous living," but to compel the female to waste her precious generative substance also. The result is forced motherhood, rebellious, erratic natures in children, who have abnormal desires for both food and physical sensation. This waste of the life-fluid depletes the nerve centers and robs the venous body (brains) of cell material. Much suffering and many diseases appear in the train of this departure from rightness (righteousness). The awakening of the higher faculties enables the soul to comprehend man's divine possibilities. Knowledge brings with it a corresponding responsibility. "Unto to him whom much is given, much is required." This conscious contact with the Infinite causes a necessity for man to act from higher impulses than mere physical desire, or suffer through the consequent inharmony. The failure to let the desires be converted and brought into accord with the evolving intelligence causes cross-currents to beat the vibrations into tumultuous waves, thus pain is sensed as well as inharmony throughout the domestic relations.

The soul sufficiently awake to hear the inner voice, if it will silence its own voice, violates the divine law of harmony when it yeilds its members to the seductions of sense desire. In the physical plane, sensation is not master, that is, when desire is normal, neither is it in any normal state on any other plane of consciousness. To the man who knows he is not of earth, but of Spirit, who is obedient to the law of Being, sensation is a result or effect of power, not a power in itself. To such an one "the flesh profiteth nothing." His love is born of Spirit, because he knows he is Spirit. "He walks no more after the flesh," no longer uses his feet (understanding) on the physical plane, for "the Spirit of God dwelleth within him." The question might here be asked, "Does this awakening in the image of Spirit prevent further generation?" Yes, the ultimate of this

awakening does. The higher and deeper man goes into regeneration the farther he gets from generation. The complete awakening, however, will not culminate while the soul is acting, or manifesting in a fleshy body, for the flesh disappears as the Spirit appears. During the transition, while the consciousness is becoming perfected, there can exist a normal relation of the sexes, a harmonious union of Love and Wisdom. This is brought about through the same divine order that prevails with the normal physical. When mental and soul equality exists, the Love moves or draws the Wisdom to a united soul action which during the first degrees of conscious unfoldment may be expressed by physical union. This is a righteous (right) act only when perfect harmony exists in soul, mind and body; when the soul union, not sensation, is desired the results of such a union is an increase of mental and soul strength, and the child brought forth will not be merely a physical child, but a spiritual soul, clothed in flesh. Now again, as the soul receives more and more knowledge of who and what man is, less and less will Love (woman) desire Wisdom (man) expressed in a fleshy form by a personality, for the Spirit reveals the One within all, therefore Love will finally seek and find her Wisdom within. This union of Love and Wisdom will take place not alone in woman, but in man also, for there is but one Good, and "Beside Me there is none else."

Now, in true Being this real union of substance and energy is taking place all the time, and the result is the formation or creation of vital ideas, which exert powerful, universal influences. For each individual to fully enjoy this grand union in heaven, the soul must become conscious of the One substance and power—Spirit. Then will the soul radiate a bright light in which there is no shadow of turning. In the soul's upward progress this mark of our high calling in Christ Jesus should be ever kept before the mental eye. Hold the highest ideal possible and

thereby gain the inspiration to reach perfection. The above ideal can be made practical. My husband and myself are proving its practicability day by day, as are others also known to us. "Be ye perfect as your Father in heaven is perfect."

—VIVIA A. LEEMAN.

It is in the night time of our lives that we, too, come to the Christ. We, too, have heard of his wondrous power to bring harmony out of the disturbing forces of material things.

HE CAME TO
JESUS AT NIGHT.

Doubt and weariness have fallen on the days of the earth-life, and we find no pleasure in them; so, in this night time we come to Jesus, as this Rabbi came. To us, as to him, this teaching is strange, though we have sat in its presence and thought we believed it for many years. In our need we do not grasp its meaning. It has failed us, though we cry with outstretched hands; it is ashes on our lips in the darkness that has come upon us. But listen! through the dim aisles of memory, like some belated bird in its homeward flight comes the words of Peter, "Lord, to whom else can we go, for thou alone hast the words of eternal life?" and like the Ruler we are impelled by our needs to take up the tangled threads of our early lessons and come to Christ. Now we recall the words, "Except a man be born anew, he cannot see the Kingdom of God." "That which is born of the flesh is flesh." Thus did Jesus recognize the natural man who stands for the individualized expression of him who is "born of the Spirit and is Spirit."

To be born of the Spirit is a new doctrine to the non-illuminated mind, and we feel as did Nicodemus, that none could do the works which Jesus did except God be with him. None may find the untroubled calm of the Master's life, or come into the unity and understanding which made him "one with the Father" except God be with him, born of water,

baptized of John! What does it mean? Some power of the understanding that we have not grasped, and the desire of our hearts is for light. Slowly we perceive that the teaching of the past has not been like this Truth, that until the cleansing power of denial of evil has grown into our understanding we are not even baptized of John. We are saying, "Art thou he that should come or look we for another?" But the intellectual perception of our true relation to God as the source of Being dawns upon us, and we hear the voice of Jesus as he says, "Go, tell John the things ye do see and hear." It is not yet a living, vitalizing power — a reality. It is sweet to know, comforting to believe, beautiful to rest upon, but sometimes doubts come creeping about us.

Ah! we are only baptized of John! But the supreme moment comes, the moment of realization, when the clouds and doubts are scattered by the rising Sun of Righteousness, and we *know* we are born of the Spirit. "The wind bloweth where it listeth," and has brought us peace. The still small voice lifts us toward those wonderful mountains where Jesus was wont to go. It takes us above the valley of human negations, and we exclaim, "My Lord and my God!" We are on the mount of transfiguration with all the beliefs of earthly power and prosperity lying at our feet, all their reality washed away. They are but symbols of Truth, worthless symbols if not rightly understood. Here we reach out our hands in love and tenderness to all. We have learned the lesson of human brotherhood, and that love is the fulfilling of the law — and the morning dawneth.

— H. L. B.

The scattered fragments of Truth are being gathered up and fitted each in its place, "without sound of hammer," into one great temple.

— HENRY WOOD.

"Life is a unity under all its complexities."

HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

24. I dreamed that two little darky babies were fastened on the top of my slippers. What is the significance? — X.

The feet represent the understanding, and the two little colored babies on the slipper, that is, the covering of the understanding, which is the thought, is in darkness. A baby represents a new state of consciousness. It is evident that your new understanding is still opaque, that there is a certain amount of ignorance connected with it. You can clarify it by declaring daily: "I am Spirit, and my understanding is spiritual. I am not personality, nor do I receive my understanding from personality. God, the everywhere present knowing One, is the source of my knowledge.

24. Why do you teach the throwing of the attention upon the different ganglia, or nerve centers in the body? Did Jesus discipline himself in this way? — Y.

Because the body is the instrument of the mind, and, in order to play upon it successfully, the I AM must become familiar with its every part. Every nerve cell in the organism is a little brain, and will receive and retain the mental impression given to it. These cells have their societies and cities throughout the body, and they are controlled by the dominating ideas prevailing in the mind that directs the body, or, we might say, the mortal mind. The Spirit educates this mind of the body, and impresses any thought it wishes upon it. I assure you that Jesus did discipline himself, and his history as given in the gospels is a symbolical description of the journey of this mind up and down and over the body. We hold that the power centre in the larynx and at the root of the tongue should first be developed, because upon its mastery depends the proper direction of all the other centres. In the symbology of the Scriptures we find

that Jesus Christ performed his first miracle at Cana, of Galilee. Cana means "place of reeds," which is the larynx. Galilee means "a circle, to whirl, to vibrate." When the attention is concentrated at this nerve centre, the universal energy produces a vibratory action, and the water of life, which means the nerve fluid, is given a new life, that is, it is transformed into wine, and it stimulates the whole organism. So we might go on through the experiences of Jesus, and show that every one has reference to healing and up-building in various ways and different parts of the body consciousness.

25. Please give a healing statement for corns and callouses.
—Z.

Say, "I do not believe in hard conditions. I do not believe that my life has hard places in it. Every stumbling block in my way is now removed, and the Spirit of Life and Love fills with its joy every hard place."

A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word, and helping hand whenever opportunity offers.—REV. GEORGE H. HEPWORTH.

"If you would win the respect of courageous people you must not lean on anything or follow anybody's example. Stand in your own shoes."



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Ruth M. Gustorf, of Chicago, began a series of lectures on the Science of Being at Vrilina Hights, Wis., July 6th, the course continuing three weeks. Mrs. Gustorf is a fine exponent of Mrs. Gestefeld's teaching.

Mrs. S. L. Weld, who has so ably reported the meetings of the Truth Students of Chicago for UNITY, has resigned her position as secretary of the association, and the reports will be discontinued during the summer months. In the fall we hope the meetings will again be reported.

Charles and Myrtle Fillmore, of Kansas City, Mo., will conduct the Sunday morning services at the College of Divine Science, 730 Seventeenth Ave., Denver, Colo., Sunday, August 3d, and Sunday, August 10th. They will also deliver a course of lectures on Regeneration, beginning Monday evening, August 4th, and continuing every evening during the week at the same place. They will also deliver a course of lessons at the rooms of Lydia M. Keeling, 108 West 10th St., Pueblo, Colo., beginning Monday evening, August 11th, and continuing one week. Everybody is cordially invited to attend all of these meetings.

Dr. George W. Carey has established a center in St. Louis, Mo., at 609 Garrison Ave., where the Science of Being and the Chemistry of Life is taught, and where free lectures are delivered each Tuesday and Thursday. Dr. Carey is located in St. Louis to remain until after the World's Fair, going there from San Francisco, Cal., where he has been doing excellent work. He is the author of a beautiful poem, "The New Name," which we publish in this issue, and which, with a poem by Prof. W. H. Carruth, of Kansas State University, "Each in His Own Tongue," is published in neat folder form, and may be obtained from Dr. Carey at above address for 10 cents.

The Unity Sunday School, of Kansas City, held its first annual picnic, July 4th, at Budd Park, a beautiful park in the outskirts of the city. It was an ideal day as to weather, and every one of the zoo and over present seemed bent on getting the most enjoyment from the day's outing. A program was rendered which consisted of singing by the school, speeches on Liberty and Freedom, made under the shadow of "Old Glory," which one patriotic member swung to the breeze with a tree for a flag-staff. These orations told of the true freedom enjoyed by New Thought people, and were made by W. G. Haseltine, our genial president, Charles E. Prather, assistant superintendent, C. A. Shafer, Bible class teacher, and Mrs. Yancey, a member of the school. Then there were races: foot-races, potato races, sack races — and as we do not recognize age, we will just say that children of a larger growth, as well as the smaller ones, took part in these races, thereby adding much to the sport. Recitations were rendered in the most charming manner by Miss May Gleason of New York, and by Mrs. A. T. Hoerner, of Kansas City. And then the dinner! Words are inadequate to describe all the good things, and the abundance in which they were provided. Tables were arranged under the broad spreading branches of the trees, the children served first, and then the older ones, and of the fragments which remained more than twelve baskets were taken up, besides some which were not opened, so great was the supply brought by generous loving hearts. Lemonade *ad infinitum* and ice-cream completed the menu for the feast. It was a day long to be remembered, and if you want a good time, be on hand July 4, 1903, and Unity Sunday School will provide a royal entertainment for you.

A new Truth center has been opened in the down-town district in Denver, at 406 Tabor Bldg., corner 16th and Larimer Sts., by Mr. Edgarton, one of the editors of *The News*, associated with Mrs. Agnes J. Galer. The work is carried forward on the free-will offering plan, and much interest is already manifest. The noon hour meditation service is conducted by Reginald G. Cobbett, and is well attended. There is a weekly Bible class, as also a healing class, and a course of twelve lessons in practical healing is now in progress before a large class.

The July number of *The Life*, Kansas City, Mo., contains an excellent portrait of the associate editor, C. Josephine Barton. Mrs. Barton edits a most interesting department of the magazine, "Healing Thoughts," her words bringing inspiration and help to all. One of the readers of *The Life* writes: "Of all the writers, yours are helping me the most in my particular line of thinking. I praise all speakers and writers spreading the good news as they find listening ears." *The Life* is \$1.00 per year.

It affords us great pleasure to give a more extended notice of that most excellent publication, *Fulfillment*, than was possible in the May number of *UNITY*. This periodical is brim full of good things, and its strong statements of Truth will prove most helpful to all readers. In the June issue, Fannie B. James says, "The self of each is one with the Infinite. God and Man are one Universal Mind, Substance and Life. We learn from this that the divinity of man is an universal fact in that it belongs as much to one as another. All that is universal is the birthright of each individual." Nona L. Brooks is pastor of the First Divine Science Church of Denver, and one of her sermons is published each month in *Fulfillment*. In speaking on "Healing," she says, "In the best method, it is the faith that is understanding that heals. I call this method extension of consciousness. It is where soul speaks to soul, and through the consciousness of the one, another is awakened. The value of the highest healing is that it awakens the Spirit life in the soul and restores the entire individual Spirit, living soul and body, to the consciousness of completeness, harmony, health." Reports of the healing class conducted by Mrs. A. B. Small each Tuesday morning, a department devoted to correspondence, and articles from able writers, all combine to make this paper a valuable exponent of the New Thought. \$1.00 per year; single copy, 10 cents. The Fulfillment Publishing Co., Denver, Colo.

I find so much that is helpful in *UNITY*. One article has impressed me very much: "How to Attain Your Good," and would like to know if this article is published in pamphlet form, as I would like to have several copies to send to friends, both in this country and in England, who, I feel, would be helped by reading it. One thing more e'er I close: Sometime since, I read a letter of yours to a friend, in which you spoke of a lady who praised her old carpet until the way opened for her to get a new one, and this friend laughingly said, "Is that what you are doing?" I laughed too, and told her that I needed a new one, and I also knew that I would get one, tho' at that time I had not the remotest idea where I was to get it, or how, and now my belief has been fulfilled in the most unexpected manner, and I have not only a new carpet, but several other much needed things, and so I say again, "Praise God from whom all blessings flow." — MRS. C. E. D.

NOTE — The booklet "How to Attain Your Good" is now ready. Price, 10 cents.

The following extract from a letter from our dear friend, Miss Harriet Rix, shows how the good work goes on. God bless the work and the workers: "I have lately returned from a month's trip to a town half way between here (Alameda, Cal.) and

Los Angeles, called San Luis Obispo. I taught a primary class while there, to which one hundred people at times came, and fifty regularly. The work was left in the care of Mrs. Rhoda Reed and other Truth Students, with the result that they have a weekly healing meeting and Sunday School."

There are times in the lives of most people when the knowledge of what the soul's greatest need is, and what the best course to pursue in attaining our greatest good, would be most helpful. We all need the guidance of the Spirit, but all have not reached that stage in our development when we are sure of our proper understanding of its leadings, and would be most thankful for help. To such we recommend Clara S. Carter, 601 Main Street, Woburn, Mass., with whom arrangements can be made for such help. She has wonderful soul-sight, and can see just what the especial need is, and will direct you aright.

Our friend, George H. Hagenbuch, of the Santa Fe R. R., announces a \$15.00 rate from Kansas City to Denver, Colorado Springs, and Pueblo, and return, beginning August 1st. The "Colorado Flyer" now leaves Kansas City at 6:55 P. M., and is one of the most convenient trains for those wishing to visit the mountains. Last year thirty people from Kansas City attended our Summer School at Manitou. Twenty-eight of them went over the Santa Fe, and they were all pleased with the service. Although we will have no Summer School this year, there will be the usual exodus to the mountains, and we do not hesitate to recommend the Santa Fe to our friends. The Kansas City ticket office is at 10th and Main Streets.

Mrs. M. J. Thayer and Walter DeVoe will continue their healing work during the summer months, giving each patient the benefit of their combined treatments, that infinite health may manifest in all. Send for copy of *Vitality* to the College of Freedom, 6126 Ingleside Ave., Chicago, Ill. Walter DeVoe lectures each Tuesday at the Chicago Unity Center noon meetings, Room 419, 87 Washington St., Chicago, Ill.

Mrs. Elizabeth Read, of Oakland, Cal., has opened a New Thought Loan Library at 1065 Washington Street. Her purpose is to loan books by mail, and give advice as to what books to read, etc. For terms and other information, address as above.

"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

REVIEWS OF NEW BOOKS.

J. H. C.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

A HERO — JEAN VALJEAN, by William A. Quayle.

An essay of rare literary merit in which the modern hero is compared with those of the early days of civilization, and the progress which the world has made in goodness and virtue is clearly shown by this comparison. Jean Valjean is proven a true hero, for his battleground was within his own soul, and although misjudged and misunderstood by those whom he had loved and served, he was true to his idea of right, after that idea was born into his consciousness. The pen-pictures are brilliant and vivid, and expressed in a style at once elegant and original. The booklet is daintily bound, contains a fine half-tone frontispiece of Jean Valjean, and is printed on fine paper. 43 pages; price, 25 cents, net; postage, 5 cents. Cincinnati, Jennings & Pye; New York, Eaton & Mains.

A CELESTIAL MESSAGE, by E. C. Gaffield.

A relation of the observations and experiences of a philosopher and poet in the Spirit world, giving an account of the progress of the soul after it leaves its fleshy tabernacle, and narrating that which will accelerate or retard this progress. The plane of life upon which the soul first enters is conditioned by the life of the individual while upon the earth, and in accord with the supremacy of his desires. In different conditions of Spirit life, some are taught, some are led in chosen ways, thus working out their own salvation. Illuminated intelligences are appointed as teachers and guides, and earnest endeavor and concentrated effort are the factors of successful achievement there as here. The book is well written, and teaches the duration of life, and that development of soul is continuous. It does not deal with the phenomena of modern spiritualism, but with the true life of the spirit, and is a message of comfort, counsel and guidance for those who read with a receptive mind. Cloth, blue and gold, gilt top, 133 pages; price: not given. Lee & Shepherd, Boston.

AN INDEX FINGER, by Tulis Abrojal.

A book of fiction of a scientific trend, which seeks to prove immortality by the fact that communications are received from disembodied spirits, and their presence made visible to those mortals who have developed clairaudience and clairvoyance. That automatic writing is an established truth is clearly set forth in this story, and that some people are endowed with this faculty, owing to greater understanding of the subconscious mind of man, there may arise some doubt as to the source of these communications, and the reader will doubtless put his own construction upon

the facts related. It also teaches that our purpose in life is not to do good, but to *be* good, then the doing comes without effort. An interesting, instructive book, which will well repay the reading. 382 pages; cloth; price not given. R. F. Fenno & Co., New York.

MAN'S GREATEST DISCOVERY, by Henry Harrison Brown.

This book deals with thought, what it is, and what its control may mean to us. The author states that thought is a mode of motion, that as with Life and Love, it is subject to laws that control energy. He prophesies that victory over death will come as the result of the knowledge attained through the study of Thought as Power. Telepathy is shown to be the means by which much knowledge is given to man, and that it is a great factor for good to the race. A helpful, stimulating book, and one we can recommend to our readers. Vest pocket edition, neatly bound in paper; 70 pages; price, 25 cents. Now Co., 1423 Market St., San Francisco, Calif.

LONGLEY'S BEAUTIFUL SONGS.

Prof. C. Payson Longley is the author of several small volumes of songs. Being himself a fine singer, his music is sweet and inspiring, but the wording is largely opposed to our views of present omnipresent life, such songs as "In Heaven We'll Know Our Own," teaching the idea of death and heaven as an abode of departed spirits, as also "The Land Beyond the Skies," "They are Waiting at the Portal," "If You Should Die Tonight," "Faithful unto Death," etc. The music itself is simple and full of melody, which all will appreciate. Single volumes sell at 15 cents each, postage 3 cents; double volumes, 25 cents. 600 Penn Ave., S. E., Washington, D. C.

— C. E. P.

BOOKS IN GERMAN LANGUAGE.

We are pleased to call the attention of our German readers to the following books in the German language, which are among the very best metaphysical publications, giving simple, practical, and interesting lessons in the science of right living: "Studien in der Philosophie des Lebens" ["Lessons on the Philosophy of Life"], by Lucia G. Beckham; paper, 60 cents; cloth, \$1.00, "Leben und Gesundheit" ["Between the Lines"], by Hannah More Kohaus; paper, 40 cents. Also the tract, "How to Attain Your Good" ["Wie man das Gute erlangt"], by Emma Curtis Hopkins; price, 3 cents, 25 cents per dozen. Published by H. H. Schroeder, 2622 South 12th Street, St. Louis, Mo.

The other day one of our boys bought at a book store an elaborate volume entitled "Etiquette Up-to-date," edited by Annie Randall White, and published by George M. Hill & Co.,

New York and Chicago. In running it through he was surprised to find under the head of "Real and Fancied Wrongs" our "Sure Remedy" leaflet copied in full, with the following prefix by the editor:

"There comes to nearly every individual at times in life hours of suspicion, envy, gloom, distrust and even hatred. In order to make these hours as few as possible, and to make the rallying from them a permanent one, let us look them square in the face, and see what is their cause, and how they may be overcome.

"Wrongs of every nature, whether real or fancied, warp the judgment, sour the disposition, and render those who possess them unlovable to all with whom they come in contact. Until these faults can be mastered, one will always appear to disadvantage.

"If anyone has really done you an injustice — if they have wronged you — forgive them, and bury the sorrow so everlastingly deep as to make it impossible to unearth it again. This is God's way. It is sometimes hard to do, but it can be done. Read over many times what Charles Fillmore says on this subject. I reproduce his remedy below. Where the words first appeared I know not, or whether they have been preserved at all in book form, but this I know, that a prominent physician in Chicago has had hundreds of them printed, and given a copy to each patient who comes for advice. Try Mr. Fillmore's remedy and see the effect."

This "Sure Remedy" referred to by this author, is a little tract which we have been sending out for years, and we are surprised to learn that it is finding its way into the social world in this unexpected way. It also speaks well for a book treating upon so worldly a subject as etiquette daring to incorporate it into its pages. The world surely does move.

We sell this "Sure Remedy" leaflet at 2 cents per copy; \$1.00 for one hundred. Or, anyone can have it printed and use it as they see fit, with or without the author's name. There is no copyright upon it. Whatever we write that is true belongs to Truth, and we trust Truth to take care of it.

A SUMMER SCHOOL OF THE NEW THOUGHT AT UPLAND FARMS, OSCAWANA-ON-HUDSON, NEW YORK.

July 2nd, 1902, is the date on which this school opens, and a more delightful spot for such a gathering would be difficult to find. We understand that this movement is a permanent undertaking, and that it is expected that many will build camps and summer homes in the vicinity. That the New Thought, so-called, is taking a strong hold upon all people is evidenced by the springing up of schools and summer schools all over our land for the dissemination of knowledge along this line. There will be a free public lecture every Wednesday and Sunday during July and

August, at 3 P. M., and a half-hour devotional service every morning at 9 o'clock. The following representative speakers in the different lines of thought that uplift mankind will deliver lectures upon chosen subjects:

Opening Address, by Charles Brodie Patterson, subject, "Practical Idealism;" Rev. Adolph Roeder, subject, "Symbol Psychology: I. The Myths of the Nation. II. Symbolism of the Bible;" Mrs. F. P. Perry, subject, "Literature for Children;" Warren A. Rodman, subject, "The Sunrise of Spiritual Consciousness;" F. W. Ruckstuhl, subject, "Greatness of Art;" Mr. Augustus Thomas, subject, "The Influence of Color and Music in the Theatre;" Charles Brodie Patterson, subject, "The Will to be Well;" Mr. Bolten Hall, subject, "The Rights of Children;" Prof. E. W. Chesley, subject, "The Threefold Nature of Man;" Edwin Markham, subject, "The Future of Poetry;" W. J. Colville, subject, "Browning's Message to the World." Other lectures will be given by Ursula N. Gestefeld, Rev. Howard Wilbur Ennis, Rev. Frank E. Mason and Annie Rix Miltz.

There are to be special courses by Mr. Warren A. Rodman and by Mrs. Annie Rix Miltz. Mr. Rodman gives four lessons, beginning July 21st, upon the following topics: "The Spiritual Universe;" "The Creative Self;" "Transmission of Power," and "The Inner Peace." Mrs. Miltz's lessons are for advanced students, and comprise lectures upon the following subjects: (1), "The Absolute One;" (2), "Discrimination and Good Judgment;" (3), "The Mystical Death;" (4), "Forgiveness and Grace;" (5), "The Laws of Prosperity;" (6), "The Secret of Power;" (7), "The Sex Question;" (8), "Regeneration;" (9), "Redemption of the Body;" (10), "Immortality in the Flesh;" (11), "The Conquest of Physical Death;" (12), "The Love-Life of the New Age." Mr. W. J. Colville will give a series of discourses on New Thought topics. Miss Mabel L. Robinson will conduct a course on Practical Nature Study. A course of instruction in music will be given by Miss Mary G. Burd, and Mlle. de Palkowska will teach the attainment of physical poise through dynamic breathing and bodily exercise.

Application for membership in any of the foregoing classes should be sent to Miss A. M. Gleason, Oscawana-on-Hudson, New York. Other incidental features of great interest will make this an ideal Summer School, and we prophesy its great success.

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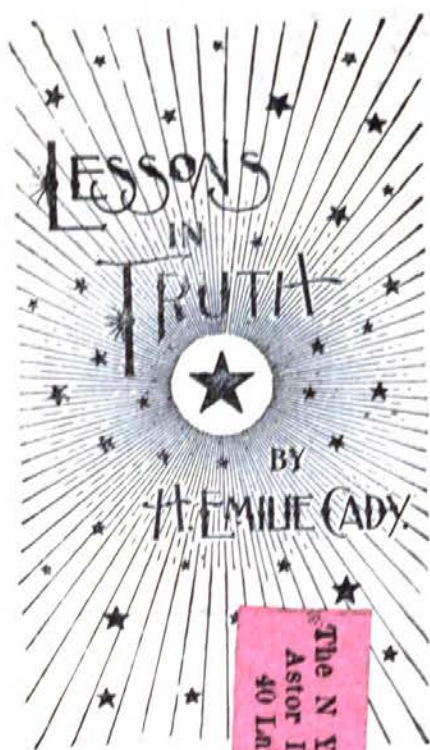
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No. 2.

CHARLES FILLMORE: A BIO- GRAPHIC SKETCH.

BY CHARLES BRODIE PATTERSON, in *Mind*.

"It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacrilegiousness. You may attain to everything you can imagine."

The writer of these inspiring words, Mr. Charles Fillmore, was born August 23, 1854, on the Indian Reservation in northern Minnesota. His early life was outwardly uneventful, with possibly one exception. When about ten years old he so seriously injured his right hip while skating that it resulted in hip disease, from which he suffered throughout his youth and early manhood. In regard to this affliction he says: "The gradual healing of this diseased limb, and its growth to nearly normal size during the last ten years, has been to me, at least, one of the strongest proofs of the power of metaphysical treatment, especially in view of the fact that the physicians who attended me as a boy prophesied that when I reached the age of forty I would undoubtedly be a helpless cripple in a wheel-chair."

One who has had Mr. Fillmore's experience can speak with authority; and when we read such words as—"Man is the builder, and to him is given all the material out of which to construct the temple in which he lives; he builds in wisdom or in ignorance according to his obedience, his receptivity, to the sphere of intelligence within him," we value them accordingly, knowing as we do that they are the outcome of his own life.

Mr. Fillmore's school privileges were limited to the common school of border civilization, but his

early environment was conducive to a gradual opening of native power in patience, self-reliance, and poise; so that his real educational advantages were, as they are in each case, sufficient.

When quite a young man Mr. Fillmore went to Texas, and the year 1879 found him in Leadville, Colorado, the following years being occupied in mining and real estate speculation.

In 1881 he was married at Clinton, Missouri, to Miss Myrtle Page, a young woman of spiritual power whom he had first met in Denison, Texas. Mrs. Fillmore is a native of Ohio, where she had formerly taught school, and through her early experience and because of her natural gifts she has proved a real helpmate in her husband's life work. We hope to have a sketch of her life in a future issue of *Mind*.

In 1884 a change was made from the mountain home to Kansas City, Missouri, where Mr. and Mrs. Fillmore have since lived. It was here that the soil, so well prepared by Mr. Fillmore's early experience, received the seed that has developed into such a blessing to many hungry souls.

About the year 1886 Mrs. Fillmore's health became a source of great anxiety, the physicians having declared that they could do nothing for her. She was led to take magnetic treatment from one who was rather an advanced thinker along spiritual lines, through whom she learned that a new doctrine, called Christian Science, was about to make its advent in Kansas City through the formation of a class by a Dr. Thatcher of Chicago. Both Mr. and Mrs. Fillmore joined that first class, and Mrs. Fillmore began at once to apply the principles of which she learned. In the first few months her health was restored, and she also did remarkable work for others in the neighborhood and among friends.

Mr. Fillmore, being so closely occupied with his real estate interests and mining, did not grasp the truths so quickly; but observing the wonderful transformation that had taken place in his wife, and noting

her suddenly developed power to heal others, the whole matter was forced upon his consideration. Gradually he began to apply the principles in his own case, treating himself for catarrh, indigestion, and other ailments; and, being able to reap good results, he became more confident and was soon able to help others.

Following closely upon this new consciousness came the great collapse in the real estate boom, which had been rising higher and higher for years. Like many others, Mr. Fillmore lost everything, and was left in debt to the amount of a thousand dollars. But it was right at this point that he was enabled to realize that underneath are the "everlasting arms," and he learned at last to trust in the Power that alone supports and protects us. "Man's adversity is God's opportunity," and Mr. Fillmore, like many another, found his trouble a blessing in disguise. Referring to this period of his life, he says: "It was then that I turned to God for help. The way seemed very dark, and it was hard for me to depend upon the promises of Divine aid when all seemed so vague and indefinite. I do not now even understand how I came to abandon my real estate business and give my whole effort to the work of the Lord."

Such, however, was the outcome of his sore trial, and in 1889 Mr. and Mrs. Fillmore published the first number of MODERN THOUGHT, which was devoted to the "spiritualization of humanity." This magazine was issued under that title for several years, but the name has since been changed to its present one of UNITY. It is an unpretentious but exceedingly effective magazine, awakening as it does the deepest instincts in its readers and standing always for the kingdom of Love, which is our common inheritance. WEE WISDOM, a magazine for children, edited by Mrs. Fillmore, meets a want of which many mothers are becoming conscious.

Like all pioneers in the Science of Life, Mr. and Mrs. Fillmore have met many obstacles, and for

years their work seemed, to indifferent observers, quite feeble. Yet they were able to demonstrate, as has been so often done in the world's history, that it is "not by might nor by power, but by Spirit"—and their work of faith is now bearing abundant fruit.

Mr. Fillmore bears testimony to his wife's courage and power, saying: "Encouraged by my wife, I persevered when almost at the point of failure; and if there comes any universal success out of this continuous effort she should have the greater share of the credit. Had I been alone I would more than once have thrown the whole thing over and gone back to my real estate business."

In 1890 the Society of Silent Unity was started, its object being to bring many into silent touch with God in such a way as to enlarge their consciousness of the Spirit's essential oneness. Each month the key-note for the silent meditation is published in *UNITY*, and at nine o'clock every night the members dwell on the common thought. Who can say what good this may not do? Certainly it must lift the world to the realization that we are, in every truth, citizens of a great Commonwealth of Love, and that literally all things are ours. It only remains for us all to receive the gifts of the Spirit, and exercise ourselves unto godliness for the Great State, which is a spiritual communism, to be made manifest. This Society for Silent Unity has a large membership and is doing fine work.

Mr. Fillmore has founded and maintains a School of Practical Christianity in which classes are taught regularly, and he also holds Sunday and week-day meetings in Kansas City at which there is always a good attendance. The work is absolutely independent in character and stands solely for the Science of Being revealed to every enlightened mind. There is no organization, nor is any effort made to bind, in the slightest degree, those who take the lessons. The impersonal character of Mr. and Mrs. Fillmore's work is shown by the thought that is their key-note: "Ye

shall know the truth, and the truth shall make you free."

Mr. Fillmore has written voluminously during the last thirteen years, generally under the pen name of "Leo Virgo," and each copy of *UNITY* carries with it the fruit of the editor's thought. But as yet he has not published any books, as he is so conscious of the change that is taking place both in mind and body that he wishes to allow time for development before giving a systematic statement of the good news he is daily proclaiming.

The writing of both Mr. and Mrs. Fillmore are gaining a large circle of readers every year, which is shown by a steady increase in *UNITY*'s circulation. A few of the articles have demanded republishing in pamphlet form, but otherwise no books or lessons have been published separately.

Mr. Fillmore has lectured and taught almost without cessation in Kansas City and in various parts of the West, but has never done any platform work east of the Missouri River. Both Mr. and Mrs. Fillmore are very effective agents in healing, and have all the patients they can attend. They make no charges for their work either in teaching or healing, depending instead on free-will offerings.

Speaking of the matter of bringing out a book Mr. Fillmore says in substance:

"Before attempting to put my experiences into more permanent form, I wish to reach a clearer perception of the truth than I have as yet attained, and also such command of my organism that I can demonstrate what I write. I am transforming, through mental dynamics, the cells of my whole body, the ultimate of which will be immortality in the flesh. I have discovered that all the ganglion centres in the organism are in reality brains, thinking thoughts in a measure independent of the central thinker, whose seat of action is usually confined to the head. In order to control these various brains I have found it necessary to project into them my conscious thought and fill them so full of true ideas that there is no room for the false. This task has not been a light one, and I have spent years in silent willing, denying and affirming, actually rebuilding every cell in my organism from centre to circumference. I would say that in this work I have been guided by an invisible intelligence, which I call the Holy Spirit. I have also found that the whole process is symbolically outlined in the life of Jesus Christ, and is what is technically called *regeneration*. I shall in due season write out my experiences for the benefit of those who wish to take up the same development. Just when I shall be equal to this I cannot say, but doubtless not far in the future."

THE SEED.

[Extract from a Sermon by Charles Fillmore.]



BEING exists under two phases, invisible and visible; abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centres, called seeds. All forms are built according to this law. From centre to circumference is the plan of procedure throughout the universe.

The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never goes back of the seed — never catches sight of the Spirit moving upon every generating centre.

Causes are always invisible — spiritual. “God is Spirit,” “and the seed is the Word of God.” Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment’s logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative centre through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this

Word is a generative centre with all the possibilities of God at its call. It is the idea of God — “the image and likeness.” It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative centre through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the “Seed,” that is, “the Word of God,” is man—not the external thinking personality that has consciousness of separation, but the internal soul centre. This central seed is the generative centre from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building process, but this does not nullify the fact. Because the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-centre of everyone is this “seed—the Word of God.” It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open it wide, and they are exalted, even deified by those who have closed

their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the Kingdom of God. It is the way into that Kingdom. It is the Christ Spirit speaking through those who have opened it "I am the way, the truth and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. Any other ideal is a reflection, and there are reflections in descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts;

the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way, and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created i

a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of His course to make man. Man in his selfhood makes himself. His process is precisely that of God's, through the power of his word. This is the reflection of the true word, which is of God. But man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality just as surely as will the material seed planted in the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, 'way deep down in the consciousness where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which finally comes to the surface in

some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail as the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the I AM of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it might take years. For instance, the reckless thought you had yesterday morning may have been the cause of your falling down stairs last night.

"Every man is literally the shaper of his own destiny."

MAN-MADE LAWS.

A. D. TRUSSELL.



HERE has been so much said by metaphysical teachers about man-made laws that it seems necessary that there should be a chapter upon the subject that will set forth in a true light what man-made laws are, and what God's laws are.

God's laws are eternal principles; unchangeable, and are no respecter of persons. Under the same conditions we always find that the same results follow. These laws are nature's laws. Spiritual laws in the realm of the Spiritual, intellectual laws in the realm of the intellect, and physical laws in the realm of the physical. If these laws were man-made laws, man could and would repeat them. He would in the spiritual go on without recognizing that there is a Spirit, or a power, or a principle. He would create for himself just what his imagination conceived, and each would have a dominion of his own. There would be no corrective laws, but freedom in all things.

In the realm of the intellect he would think only of self. Anger, condemnation, and evil thoughts of all kinds would bring no results but happy ones. There would be no rule governing any one but himself, for he could not make any law for others, for that would create a conflict, and the laws would be inoperative. In the physical realm there would be no results. Fire would not burn, water would not drown, electricity would not kill, alcohol would not bring about any condition except perfect happiness; neither would opium nor any narcotic. Arsenic (a mineral) would be as healthy as apples, but there is a principle governing every plane, every realm of being, that is corrective, perfect, just, and good.

Man can change conditions, he can mix and adulterate in every realm of being, but he cannot

create or repeal principles. He can discover them, and he can change conditions; he can bring oil and water together, and there will be a conflagration; oil will be consumed and the fire go out, and he may extract more oil from nature, and if he again brings about the same conditions he may have another conflagration, for the principle remains; and he may apply carbonic acid and stop the conflagration, by changing conditions, but the principle rules and brings results. Fear causes weakness. The weakness may be overcome, as it is the result of fear, but the law remains, and fear again will bring the same result unless the fear is overcome.

Man has discovered a principle. Electricity can be stored in metals, and if man stands upon the earth and touches the storage battery it shocks the man. Enough electricity will kill the physical man, but he has discovered that there is a principle, a law of electricity, that governs its killing, and makes it of no effect simply by standing upon a non-conductor of electricity (a plate of glass), and thus he overcomes the principle, to all appearances, but if the conditions are the same the same results follow.

But are there no man-made laws? None that can stand before God's laws. Men have said there is no God; I am a law unto myself. There is a survival of the fittest; the strongest man always wins, right or wrong, but the results that follow prove the fallacy of this law. Man has said, If you eat bread with unwashed hands you will be defiled. There is no principle involved, and no results follow. The Levitical law was full of these man-made laws. The washing and bathing, and doing certain things for a certain number of days or hours, or man would be unclean, and if he observed the law he would be clean, had no principle involved, and no results followed. There are many things related in the Bible that seem to indicate results followed the disobedience of these man-made laws, but they are only truths in allegory.

Man has written in that we call the Bible or the Truth what he was conscious of, and consciousness is not always truth; it is only the Spirit of Truth that crosses out all error, and creates a true consciousness. All creeds and rules and symbolisms that are non-essentials, are man-made laws, such as fasts and sacrifices, and holy days, etc. A man may observe them to the Lord or he may not, and give God thanks, and the result is the same.

THE GREAT SCIENTIST WEISSMAN ON DEATH AS AN ACQUIRED HABIT.

Death itself and the longer or shorter duration of life depend entirely on adaptation. Death is not an essential attribute of living matter. It is neither necessarily associated with reproduction nor a necessary consequence of it.

Death is to be looked upon as an occurrence which is advantageous to the species, as a concession to the outer conditions of life, and not an absolute necessity essentially inherent in life itself.

Electricity is the basis of life. Properly understood, it may some time offer to man the means of prolonging life indefinitely.

In a series of fascinating papers published about 1883 the German biologist Weissman sought to prove by scientific deduction that in unicellular structures — animals of the lowest order — no such thing as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became fixed in the world of life at a definite time in the history of life phenomena.

At any rate it is not a discouraging thing to think about. — *New York World*.

“All growth is from a centre. All progress is through gradual evolution. If the center be touched, if the heart be changed, if the soul come to consciousness, the external result will follow.”

Bible Lessons

BY LEO VIRGO.

Lesson 8. August 24.

REPORT OF THE SPIES.—Numbers 13:26, 14:4.

GOLDEN TEXT—*Blessed is that man that maketh the Lord his trust.*—Psa. 40:4.

The Promised Land is also called Caanan, which, according to Hasting's Bible Dictionary, is derived from a root signifying "to bow down," and means the "low lands" of Palestine. The metaphysician discerns at once that this refers to the subjective consciousness, or the mind beneath conscious thought, with its body. The "land" is the body and the "people" are the thoughts. The object of the spiritual worker is to make a union between the conscious and subconscious realms. This can be done successfully with the help of God, and in no other way. We are to *possess* the land in the name of the Lord.

Our first work is to become acquainted with God in the conscious thought realm. This is the journey in the wilderness. While doing this we also have a desire to know more about the sources and laws of the life manifesting in the body, and we send our thoughts, or "spies," down into the subjective consciousness. These do not all go at once.

Our experiences are not always so definite that we can describe them, but gradually in the dealing with our thought world, we find that certain mental attitudes bring to us body sensations, and it dawns upon us that we have a world below the surface of things of which we know but little.

This "land below the surface" is so wonderful, and its resources so great that words can never describe them. It is not only the realm where the hidden processes of nature are carried on in the body, such as digestion, assimilation, circulation,

elimination, etc., but it also includes the stored-up records of the soul with all the mysteries of Being. It is a land "flowing with milk and honey." But it has established itself in certain fixed ideas in connection with its great resources, and when our thoughts go down into it we are confronted with obstacles that sometimes appal us. There is no doubt about its wonderful fruitfulness, and when our thoughts go across the line of the conscious life into the subconscious, and there wells up in our nerves mighty currents of vitality, we have the evidence of what may be ours when we have put out the interlopers who have taken possession, like the Hittites (fears), Jebusites (animal desires), etc. The cities are "walled" also; that is, the centres of thought are seemingly impregnable and unchangeable. Some of the thoughts in those cities seem as giants. Ten out of twelve of our thoughts report that we cannot possess the land.

But there is one thought that says, "Let us go up at once and possess it; for we are able to overcome it." This is Caleb (faith or courage). The majority is against him, however, and their fears make the land utterly beyond their attainment. They saw themselves as grasshoppers, and the people as giants. This illustrates the power of fear to keep us from attaining that which we desire. When we allow the weak and cowardly thoughts to prevail, we are overtaken by a panic, and are willing to sacrifice all we have attained and go back to Egypt.

Beware how you let the thoughts of fear and inability sway you. One and God are a majority. All power is given unto you in the Jesus Christ consciousness. You can conquer with Joshua (I AM) as your captain.

Lesson 9. August 31.

THE BRAZEN SERPENT.—Numbers 21:1-9.

GOLDEN TEXT—*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted*

up: that whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

When we are cowardly and fearful in handling the body forces, as shown in the last lesson, they hold undisturbed their “cities,” or established states of consciousness. But the desire to draw upon the inner life is so great that we find some of our thoughts go in, as it were, the back door. Then King Arad (a wild ass) hears that some of our people are entering his domain in this spying way, and he captures them. This means that a weak thought is apt to be submerged in the prevailing state of consciousness with which it comes in contact. Arad, the wild ass, indicates the undisciplined animal character of the body. Our Israel thoughts represent our conscious abiding unity with the Spirit. When we discover that some of these spiritual thoughts are becoming material, there is a strong resolve made that the body shall be brought into subjection and the animal propensities destroyed. This “vow unto the Lord” places us in line with the natural upward trend of Being (delivered up the Canaanites), and we easily put to route these crude conditions — “utterly destroyed them and their cities.” “And the name of the place was called Hormah,” (destruction). When we consecrate ourselves to God all error is destroyed.

“They journeyed from Mount Hor (new conception) by the way of the Red Sea to compass the land of Edom, (red, the blood or life), and the soul of the people was much discouraged because of the way.” We are constantly getting new concepts of life and its relation to the body, but the way to its control seems hard, and we find ourselves discouraged; then we conclude that our understanding of the law is at fault — “The people spake against Moses.” There is neither bread nor water, substance nor thought, and “our soul loatheth this light bread,” this vague comprehension of the substance of life. Discouraging, complaining thoughts set up cross-currents (“fiery

serpents") in the consciousness, and we find many of our highest ideas poisoned, or curdled and confused by these negative thoughts. Science says that the poison of a serpent stops the flow of the blood and it curdles in the veins. This is exactly what takes place in the mind when we let in thoughts of discouragement and complaint.

When we quit our error thoughts we repent, a new resolve is made. We appeal to our Perception of the Law (Moses) and he prays (affirms) its perfect action again. The Lord is One and Indivisible. His Law is One. In it there is no negative thought, no cross-current, but a concentration of all into One. Moses, the Understanding of this Law of Unity, establishes for us in the very centre of our minds this one Life Current ("serpent of brass"), and when we look upon it (concentrate our whole attention upon it), we are healed of the poison of negation and discouragement which the cross-currents have produced.

Lesson 10. September 7.

THE PROPHET LIKE MOSES.—Deut. 18:9-19.

GOLDEN TEXT — *This is of a truth that prophet that should come into the world.*—John 6:14.

There is an intellectual perception or understanding of God and His Law, and there is also an absolute realization of the substance of the Spirit, and a knowledge of the Law. Moses represents the intellectual understanding, which is reflected into consciousness; Jesus Christ is the Understanding itself made flesh and dwelling in our midst—the very midst of our soul and body. When we get into a realization of the subjective consciousness, "the land which the Lord thy God giveth thee," that which we have *perceived* as true of God becomes reality and substance.

But this Canaan land is a realm where both forms and the essence of forms are in evidence, and we

need to remember carefully all that we have perceived under the Mosaic dispensation as true of Principle. It is wise and helpful to often go over and mentally analyze all that we have learned about the Abstract, the Formless, the Ideal, the Spirit, in order that we may be expert in dealing with the many subtle phases of thought and action in the subjective consciousness. Deuteronomy is a review of all that has been taught by Moses, and is to be kept constantly in the mind as a kind of mental bridge to help the neophyte over the muddy stream of thought running quite swift in the Promised Land.

The warnings given as to what to avoid in the psychic may be taken with profit literally as set forth in the text. Avoid all divination, the enchanter, the sorcerer, consulter with familiar spirits, wizard, necromancer. Yet to the metaphysician these have a specific meaning in their reference to individual experiences. We should not only suppress the curiosity which leads us to run after those who practice these so-called mysterious arts, but we should also avoid the mental tendencies in ourselves which may lead us astray in our development.

To make your "son or your daughter to pass through the fire" is to send your thoughts out against opposing forces for the mere purpose of testing their power. To use "divination" is to try to discern the outcome of personal and temporal affairs. "Augury" is the blind following of the commands of some omen or voice which we may get in the silence. "An enchanter" is throwing a mental spell like hypnotism over those we wish to influence. A "sorcerer," or "witch," is to make believe that our powers are mysterious and our personal property—our special discovery. A "consulter with familiar spirits" is the belief that the personalities we may see in the subjective are sources of wisdom and guidance in spiritual things. A "wizard" is to make profession of strange knowledge. A "necromancer" is to make people believe that we are in league with the hidden forces,

of nature, like magnetism, mesmerism, etc., in a manner special to us alone.

There are superstitions enough among those who live on the mere surface of things, such as the number thirteen, spilling salt, giving knives, mascots, pocket pieces, lucky days, special dreams, the prophecies of the fortune teller, etc., but when the psychic realm is entered, a new mine of delusions is opened up and the student needs special warning. "Thou shalt be perfect with the Lord thy God." Under all conditions and circumstances declare the perfect Law of the Divine Mind.

A "prophet from the midst of thee" is the realization of the Christ within as a substantial form of spiritual substance.

The word of God becomes flesh and dwells within us. Instead of speaking what we hear as the voice of God in Horeb (aspiration) that voice takes up its abode in our voice and speaks through us. As Jesus said, "The words that I say unto you, I speak not from myself but the Father abiding in me doeth his works."

Lesson 11. September 14.

LOVING AND OBEYING GOD.—Deut. 30:11-20.

GOLDEN TEXT—*For this is the love of God, that we keep his commandments.*—I. John 5:3.

In order to love and obey God we must realize the presence and character of Spirit. "It is not hidden." If you believe that Spirit is invisible, deny it; and affirm Spirit to be the very substance of visibility. "Neither is it far off." If you think that Spirit is absent, deny it; and affirm the presence of Spirit, and God as indwelling Substance. "The Father within me, he doeth the works." "It is not in heaven." If you believe that Spirit, or God, dwells in some far-away heaven, deny it; and affirm the "kingdom of heaven is within me." Neither can Spirit be revealed to you by another. This is a most subtle mental error, and leads to idol worship—making

idols of persons who have boldly grasped the truth about Spirit, and have not feared to proclaim it. Timid, ignorant mentalities think that such are divinely inspired—have in some divine way “gone up to heaven” and brought it to us. Remember that God is no respecter of persons. “Neither is it beyond the sea.” The “sea” represents mortal thought. It is not hidden from you by the ocean of human ignorance. Deny the power of the belief in personal ignorance, and affirm the revealing word of Omnipresent Intelligence.

The Word of God is not the Bible. When the scribes quoted the Scriptures to Jesus as authority he said, “Ye study the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me.” The Scriptures are the letter; the Word itself is the real thing. Seek to know that spiritual Word which “giveth life.” It is your inmost conviction, “in thy heart;” it is every true word that you utter, “in thy mouth.” Jesus said, “Keep my words.” When we affirm our unity with God as he affirmed it, we put ourselves in right relation for receiving the highest revelation of Spirit.

A literal rendition of the fifteenth verse would make God the author of death and evil. Jesus said, “God is not the God of the dead, but of the living.” Paul explains how death came into the world through the sin of Adam, and will go out as a “last enemy.” To take this verse literally would be to attribute to God these mortal errors, which the highest Scriptural authorities, Jesus and Paul, say are not from Him. Metaphysically, we interpret “life” as the positive, and “death” the negative attributes of mind. Pleasure is “good,” and pain is “evil.” These are not a part of the Eternal Bliss of Being, but every ego that manifests is free to choose its relation to the One Cause.

We can demonstrate “love the Lord thy God” by affirming love as a constantly flowing substance proceeding forth from our heart centre. This thought

held every day is "to walk in his way." To "keep the commandments, statutes and judgments" of God is to meditate upon the true character of Being, and its relation to the realm of forms. When we do this we "live and multiply" in Spirit and in understanding.


"But if thine heart turn away and wilt not hear, but shall be drawn away, and worship other gods and serve them." The heart represents the affections. If our affections are turned to the sensuous, and our receptivity dulled by thinking about worldly things, we will find ourselves believing in the power of external conditions. This is a dangerous state to get into. We lose our hold upon the only source there is for man's continued existence as a manifestor of Being. We are here for a purpose, and that purpose can only be fulfilled by carrying out the designs of God. Our ultimate destiny is to come into conscious relations with all the mighty forces of Being through our own souls and bodies. It is necessary that we be strengthened and purified in order to be competent to cope with these higher attributes of the I AM.

Jordan means *judgment*. It is symbolical of that stream of thought-stuff which we are constantly adding to in our daily life. Every thought sets going a current of energy that folds us in its grasp, and which we will sooner or later feel. Even the slightest thought registers itself in this plastic substance that springs into streams of life at our touch. "A man shall be held accountable for his slightest word," said the Master. We have to cross this Jordan when we enter the Promised Land. The children of Israel found that it overflowed its banks and was muddy. So we will find if we have not chosen the good and refused the evil.

"A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life."

A SHOP IN HEAVEN.

GEORGE MACDONALD in "*Wingfold, Curate.*"

“ND now," said my guide to me, "I will bring thee to a city of the righteous, and show thee how they buy and sell in this the kingdom of heaven." So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, *It is well.* I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring, through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the banks of the rivers. But I must withhold.

"After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient) one great noon-day my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

“I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke to me save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

“And first I watched the faces of them that sold; and I could read therein — for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself — I could read in them nothing of eagerness, but only the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

“Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how every one knew what his desire was, making his choice readily and with decision. I perceived also that every one spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

“And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, ‘These are well-known persons, to whom it is more convenient to pay at a certain season;’ and I turned to a third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, ‘How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides.’ And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed!

“Then I turned to my guide and said, ‘How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant’s coffer, and both are satisfied.’

“Then my conductor smiled, and said, ‘Watch yet a while.’

“And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, ‘Lo! I see nothing new!’ Suddenly, at my side, a man dropped upon his knees and bowed his head to the ground. And those that

stood nigh him dropped also upon their knees and there arose a sound as of soft thunder; and lo! every one in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

‘Then I whispered in his ear, ‘It is the hour of prayer; shall we not kneel also?’ And my guide answered, ‘No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber.’ Then said I, ‘I will not kneel, but will watch and see.’ ‘It is well,’ said my guide; and I stood.

“For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his sides and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

“I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him. ‘Tell me, sir,’ I said, ‘the purport

of what I have seen; for not yet have I understood how these happy people do their business and pass from hand to hand not a single coin.' And he answered, 'Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless.' And I asked, 'Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort.' 'Bethink thee,' said my guide, 'if thou hadst gone into any other shop throughout the whole city thou wouldst have seen the same thing.' 'I see not how that should make the matter plainer to me,' I answered. 'Where neither greed nor ambition nor selfishness reigneth,' said my guide, 'there need and desire have free scope, for they work no evil.' 'But even now I understand you not, sir,' I said. 'Hear me, then,' answered my guide, 'for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?' 'Because they may not have the things without giving the money.' 'And where they may have things without giving money, there they take no money in their hands?' 'Truly no, sir, if there be such a place.' 'Then such a place is this, and so is it here.' 'But how can men give of their goods and receive naught in return?' 'By receiving everything in return. Tell me,' said my guide, 'why do men take money for their goods?' 'That they may have wherewithal to go and buy other things which they need for themselves.' 'But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?' 'Truly no,' I answered; 'and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want

in themselves and no advantage to themselves?' 'Thou reasonest,' said my guide, 'as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone that advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall erelong be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, *Give me, friend, of thy loaves*, a man may answer, *Take of them, friend, as many as thou needst*—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou wilt perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy enough for a night, to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would

every one even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go?' Thou knowest, I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theatre, all seek to spend and be spent for the lovely all.'

"And I said, 'One thing tell me, sir, how much a man may have for the asking.' 'What he will—that is, what he can well use.' 'Who then shall be the judge thereof?' 'Who but the man himself?' 'What if he should turn to greed, and begin to hoard and spare?' 'Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for every one hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldst be present then, thou wilt see him more tenderly ministered unto than all the rest.' 'And if such a man prayed not?' 'If such a man slept ere he repented, he would wake with hatred in his heart toward the city and every one therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of these least of living things that are in your world born of the water; and there must he grow up again, crawling through the channels of thousand-folded difference, from animal to animal, until at length a human brain be

given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousand-fold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not.' 'It is good,' I said. 'But how are men guided as to what lies to them to provide for the general good?' 'Every man doeth what thing he can, and the more his labor is desired the more he rejoices.' 'If a man should desire that he could nowhere find in the city?' 'Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same.' 'Now, sir, methinks I know and understand,' I answered. And we rose and went further.

"I think that *could* be!" said the curate, breaking the silence that followed when Rachel ceased.

"Not in this world," said the draper.

"To doubt that it *could* be," said the gate-keeper, "would be to doubt whether the kingdom of heaven is a chimera or a divine idea."

DEAR UNITY—These thoughts came to me after some treatments you gave me last winter:

God in planning me planned a Christ-spirit, Christ-soul, Christ-mind and Christ-body. Then all I have to do is to let the mind that was in Christ be in me. Let! And we fight and strive to build a model and devise a plan and win a mastery. Then my body is a meant Christ-body, every organ is a Christ-organ, every cell is a Christ-cell. Where, then, is hardness of law, or pressure of limitations, or hunger and thirst of lack? To even glimpse the essential truth of all being, the divinity of the planned creation, is ever afterwards to sternously maintain it until we come finally to busily live and restfully work in unbroken realization of the stupendous fact, "Christ in you the hope of glory." "This is the light that lighteth every man that cometh into the world." "Till we all come in the unity of the faith" to conscious heirship.—A.

GOD IS MIND.

LEO VIRGO.



WHEN we say "Mind" we mean God—the Universal Principle of Causation, which includes all principles. Mathematics is a principle which in its field illustrates the exact and inexorable laws which are one with the manifestations of God or Mind.

We know that it is the nature of Mind to express itself. Just what Mind specifically is, and why it always seeks to manifest its inherent potentialities, is beyond our ken. We simply know that it is so. As the mathematician learns by application more and more of the possibilities of the unit, so the metaphysician learns by constant study of Mind the wonderful possibilities of expression of which it is capable. But both mathematician and metaphysician find that there is but one mode of manifestation—Thought. Innumerable streams flow from the great fountain of Mind, but there is but one mode of egress—Thought. These streams take on many characteristics and develop remarkable qualities in themselves that closely resemble the Principle, but they do not originate anything that is not potential in that Principle, and in all their windings they never deviate from the flowing banks of Thought.

There is nothing but Mind and Thought—Principle and its mode of expression. The things made or externalized are simply effects and pass away, but Mind and Thought are one and inseparable; self-existent and ever active, and the cause of all that appears.

An understanding of God or Universal Mind is a key to all scriptures and occult writings. It shows the unity of Brahm, Jehovah, God, Zeus, Osiris, and the many deities. When followed in all their sinuous windings it is found that in their original purity the extant religious worship of the world symbolizes the

Universal Mind and its law of expression. It reconciles the apparent inconsistencies, and explains why the religions so closely resemble one another.

In all these scriptures and Hermetic accounts of creation an intimate relation is always held between God and man, or Mind and thought, or Principle and its perfect idea. The Supreme Cause is always represented as speaking forth His creations.

In the story of creation as told by Moses, which is metaphysically correct, all things were brought forth by "God said"—Mind Thought. "God said, Let there be light." "God said, Let there be a firmament." "God said, Let the waters under the firmament be gathered together." "God said, Let the earth put forth grass." "God said, Let there be lights in the firmament." "God said, Let the waters bring forth." "God said, Let the earth bring forth." "God said, Let us make man."

When we understand that God or the Father is always Mind, and that the Son is always the Word or Thought, and that the many attributes of Mind and its different stages of realization are set forth in symbols, we are enabled to unravel the many so-called mysteries of religion. For instance, an accurate metaphysical translation of John 1. would read like this: "In the ever-present now is the Thought, and the Thought is with Mind, and the Thought is Mind. This thought is ever present with Mind, and through it everything is done, and without it is not one thing done. In it is Life and the Life is the Light of men."

The Greek *Logos*, which has been translated Word, literally means reasonable speech, or, as we may say, the reasonable Thought or Word. That is, all things that God, or Mind, made in the beginning were perfect results of the power of Mind working through Thought, along lines of accurate reason based on the perfect ideal conceptions inherent in that Infinite Mind.

The orthodox Christian says this chapter refers

directly to Christ, which from our standpoint of Universal Mind, is admissable, as Christ and the Son of God, or the Thought or Word of Mind are interchangeable. The man Jesus became so transparent by purification that the Universal Christ or God-Thought expressed itself through him more clearly than any man of whom we have record. Yet this Son of God, or Perfect Thought of Infinite Mind, is shining in degree through every man, woman and child in the universe. All life, all love, all truth are the expressions of that one Great Cause. It is the ever-present principle of good that shows forth in man in proportion to the purity of his thoughts.

There is nothing but God and His ideas, and all departures therefrom are mere illusions of sense. A man may think himself separate from God and free to do as he wishes without looking to the one source of all that is, but in the end he will find that all his departures from truth and virtue, the ever-present monitions of intuition, were like the errors in the mathematical problem, transitory deviations that do not inhere in the principle, and for which it is in no way responsible. We must understand that God *is* principle, and that things are just as they are because their Cause is principle and not person.

The only man is the ideal man, never expressed fully, but ever present in the Divine Mind as a possibility, just as all mathematical problems are inherent in the principle and can never be expressed in their fullness. That which the senses call man is but a symbol in chalk, like the figure one. It forms no part of the Spiritual Man — Principle — and should never be confounded with it.

The only expression of Divine Mind is the Logos or Word, the one Universal Man-God. This is the Christ or anointed one. It is Mind-manifest, and he who lets the "Mind that was in Christ Jesus" be in him, becomes the Son of God. As thought is the only mode of manifestation of Mind, it follows that the only way to do this is to think the thoughts which we

know correspond in purity and truth with the thought of God. Thoughts are things which can be controlled and regulated. The thoughts of men ultimate in their material bodies and environments. When they know this they will proceed to cultivate their thoughts as carefully as they do their fields. By casting out by denial all undesirable thoughts, and planting by affirmation all good thoughts, man will soon find himself surrounded by a universe in which is only beauty and harmony. All sin, sickness, poverty and death will disappear. He will have a new body as light as air and as indestructible as electricity. This training of the mind results in an habitual thinking of pure thoughts, until finally the thinker slips like the crystal dewdrop into that flowing sea of pure thinking — the Logos or Thought of God.

When this stage is reached, you “know all things” and become a co-worker with Divine Mind. This condition is possible to all, and its attainment is the only object that makes life worth living. Outside of this consciousness of Unity with God’s thoughts is only “vanity and vexation,” and the longer and harder a man tries to live for himself and independent of God and his fellow man the worse tangled his life becomes. He is trying to live in direct opposition to the only established law of existence, and the end must of necessity be disastrous.

The only escape from the chaos in which humanity believes itself to be today is through a unification of consciousness with God or the Causative Principle that moves all the machinery of the universe. There is no intelligence or knowing principle outside of Mind. Matter has no mode of communicating intelligence—it is inert effect, and the only way under heaven to learn the will and desire of that Eternal Energy and Intelligence called God is through Mind.

Hence, if you would know what God or Mind is, and what it wants you to do in order to fill that sphere for which it intended you, go into that realm with your consciousness where it exists. Sit in the Silence and ask in mind, and *Mind* will answer all your questions.

EACH IN HIS OWN TONGUE.

PROF. W. H. CARRUTH.

A fire-mist and a planet,
A crystal and a cell;
A jelly-fish and a saurian,
And caves where the cavemen dwell,
Then a sense of law and beauty,
And a face turned from the clod --
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the golden-rod
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in --
Come from the mystic ocean
Whose rim no foot has trod --
Some of us call it Longing,
And others call it God.

Glimmering waters and breakers
Far out on horizon's rim,
White sails and sea-gulls glistening
Away till the sight grows dim;
And shells spirit-painted with glory,
Where sea-weeds beckon and nod
Some of us call it Ocean,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood
And millions who humble and nameless,
The straight hard pathway trod --
Some call it Consecration,
And others call it God.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGehee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

August 20th to September 20th.

I no longer count my descent through genealogies, nor identify myself with the infirmities of the flesh. I am Spirit, and my heredity is from God.

Noon Thought.

(Held daily at 12 M.)

I am a man in authority; I say to one (evil) Go, and it goes, and to another (good) Come, and it comes.

PHYSICAL REGENERATION.

I am comparatively a recent pupil in this doctrine of physical regeneration, but now that I know there is nothing else to regenerate it is to be hoped that my progress will be rapid. The question of the relation of the nervous system to the individual *ego* is beyond expression fascinating. The use and abuse of the pneumogastric nerve is another wonderful thing, and yet there are those who declare these questions not only unscientific but foolish and vulgar.

I have actually *proved* a few theories. For instance, I *know* that the person who cannot take a full, deep respiration from the very abdominal centre is not in health. The spaces which should be left open for the proper circulation of air are filled up. It will never do to crowd this interspatial territory, and yet in almost every instance it is crowded. This is why folks die.

Why should we not love and respect these abodes of the spirit? Why should we not perfect and adorn them, and by so doing sing praises to Infinite Love for the inexpressible blessing of Life?

—ELEANOR KIRK.

PERFECTION.

[Arranged by Charles E. Prather.]

Speaker: Let your heart be perfect with the Lord our God, to walk in his statutes, and to keep his commandments. (I. Kings 8:61.)

Congregation: Thou shalt be perfect with the Lord thy God. (Deut. 18:13.)

Speaker: As for God, his way is perfect. (Ps. 18:30)

Congregation: For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. (II. Chron. 16:9.)

Speaker: The Lord said unto him, I am God Almighty; walk before me, and be thou perfect. (Gen. 17:1.)

Congregation: Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart. * * Thus saith the Lord, the God of David thy father, I have heard thy prayer: behold, I will heal thee. (II. Kings 20:3, 5.)

Speaker: Let my heart be perfect in thy statutes. (Psalms 119:80.)

Congregation: It is God that girdeth me with strength, and maketh my way perfect. (Ps. 18:32.)

Speaker: Blessed are they that are perfect in the way, who walk in the law of the Lord. (Ps. 119:1.)

Congregation: The path of the righteous is as the shining light, that shineth more and more unto the perfect day. (Proverbs 4:18.)

Speaker: Perfect before God, perfect with God, perfect towards God: these are the expressions we find in the Old Testament. The first word of the New Testament at once lifts us to a very different plane—perfect *as* God. It is the only standard we are to aim at and judge by.

Congregation: Ye therefore shall be perfect, as your heavenly Father is perfect. (Matt. 5:48.)

Speaker: The disciple is not above his master: but every one when he is perfected shall be as his master. (Luke 6:40.)

Congregation: Not that I have already obtained, or am already made perfect: but I press on. * * * One thing I do, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. (Phil. 3:12-15.)

Speaker: Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (II. Cor. 7:1.) What promises?

Congregation: I will dwell in you; I will be your God; I will receive you; I will be a Father unto you. (II. Cor. 6:16-18.)

Speaker: I beseech you that there be no divisions among you; but that ye be perfected together in the same mind. (I. Cor. 1:10.)

Congregation: Be perfected; be¹ comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. (II. Cor. 13:11.)

Speaker: Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection. (Heb. 6:1.)

Congregation: That ye may stand perfect and fully assured in all the will of God. (Col. 4:12.)

Speaker: Can the law of man make one perfect?

Congregation: According to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect. (Heb. 9:9.)

Speaker: For the law having a shadow of the good things to come, can never make perfect them that draw nigh. (Heb. 10:1.)

Congregation: Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. (James 1:4.)

Speaker: In many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. (James 3:2.)

Congregation: Whoso keepeth his word, in him verily hath the love of God been perfected. (I. Jno. 2:5.)

Speaker: The God of all grace, who called you unto his eternal glory in Christ, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen. (I. Peter 4:10, 11.)

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

67. Please explain these two passages in I. John 5:7, 8:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

— K. C. M.

Heaven is that state of consciousness where perfect harmony abides. Earth is our physical manifestation. The three which bear record in our heaven are the Spirit, the source of all things, the Father: the thought, which is the formulated idea, the Word: and that thought in activity, the Holy Ghost. The three are inseparable, being interdependent, hence are one. The three in our earth are the Spirit, always chief upon any plane; the cleansing power of right thoughts, symbolized by water; the life as typified by the blood. These three agree in one for they are also inseparable, and heaven and earth are one, and that one the Individual.

68. I want to ask a personal question: In February UNITY in the article "Spiritual Obedience," I see much of Leo Virgo's deeper thought, and I said, "I wonder if he has demonstrated over insurance in any form." Has he? Is this any more personal than the question on "teeth" in June UNITY? — L. H.

We do not object to personal questions—we are always ready to tell how we demonstrate over all points in the redeeming of our consciousness. In the matter of insurance, as well as that of teeth, Leo Virgo has proven the omnipresence of Infinite Power to protect from all incursions of false ideas. Every condition or manifestation has its source in a state of consciousness, and if the ideas held are those of negation, then negative conditions result. Knowing that unfaltering faith in the omnipotence of God is a sure safeguard, Leo Virgo recognizes no need of insurance, and consequently carries none on either

life or effects. "They that dwell in the secret place of the Most High shall abide under the shadow of the Almighty."

69. Will you give your understanding of the parable in Luke 16:1-14? I especially feel the need of more light concerning the things with which it deals, and perhaps it will come through you.

— M. A. S.

This is one of the passages of the Bible which conclusively proves that we must get away from the letter which killeth, and into the Spirit which giveth life, or illumination. The literal reading would seem to commend injustice, conniving and deceit; but we know this is incompatible with the life and teachings of Jesus Christ, and we must look deeper for the truth which is taught in this parable. Upon the mental plane, the plane of consciousness, alone can we find the true solution of this question. The rich man is our Lord God—the I AM within each one, who is the possessor of all that makes the whole man. The steward is that faculty which is at the head of all the other faculties in the realm of consciousness; second in authority to the Spirit, but inseparable from it, and through which Spirit meets the lesser faculties and qualities of man, and they have access to it. This is the Intellect. The I AM requires an undivided service from all that is his, and the intellect awakens to the fact that it has not done this, has been misusing the power that belongs to it. It also recognizes that there is no life apart from the I AM—the Spirit; that the stewardship is inherently its own. Then comes the further revelation that this same 'life permeates all the other activities of the mind, and their expression; also belonging to each alike, and that there is no sense of debt or obligation to be held on any plane of consciousness; that was to be stricken out, and a realization of the fullness, the completeness and the oneness of omnipresent Life to take its place. Thus does intellect have an abiding place in every household (faculty), and is also one with the "Lord" who commends the recognizing

as a valuable friend that part of man's domain which has been termed unrighteous, but which is really rich as a source of strength when its powers are rightly used. If we are faithful in the right use of that which is least (so-called) we shall be faithful also in much, and know that all that the Father hath is ours, and that we owe nothing to anyone.

70. I have been requested by some friends, who have borrowed and read some of my *UNITYS*, to write you for an explanation of some of the things they cannot understand:

(a) If all the life in the world today always was, how is it that there are thousands more people in the world today than there were a hundred years ago?

(b) If murderers, thieves, and the worst of criminals have lived alway, and have had so many deaths and births, and are still so bad, is it likely they will ever be any better?

(c) Will you kindly explain in Revelations 13:11-18 what is meant by the beast? — MRS. K. W.

(a) There is but one Life in the universe, and that Life is indivisible and unchangeable, the same in quality and quantity "today, yesterday and forever." There can be no more, neither can there be any less life in the world today than at any time in the past. But this one Life is differentiated in many and various forms of manifestation, the number of which may be subject to change. Because there are many more people in existence at the present time than ever before, is no evidence that there is more life, but that more of life has been appropriated and brought into manifestation.

(b) We have no authority for the assumption that murderers and thieves have lived always *as* murderers and thieves. Those who accept the doctrine of reincarnation believe that this present life governs or shapes the conditions of the next incarnation, and that the experiences of all phases of life are necessary for the full development of the soul of man. Be that as it may, the writer believes that no matter what the cause of a person's being what we call criminal, it is possible for him right here and now to redeem

himself from that condition, and make manifest that perfection which is his inherently, and, as life is eternal, this redemption will be accomplished sometime, somewhere.

(c) The significance of the word translated "beast," is life. The beast rising from the earth represents life upon the material plane as separated from the higher or spiritual life. The number 666 represents the six periods of development in the three domains of man before he comes into the seventh, or complete state of realization of the Truth.

71. Will you please give your idea of the first verse of John 14, "In my Father's house there are many mansions," etc. Of course I know the orthodox way, but that is not enough in these days.

—A SUBSCRIBER.

These words of Jesus refer most plainly to the different states of consciousness which are set up in man's mentality in his progress of development. The Spirit of Truth, the Christ within each one, goes before as a guide and leader, and opens up new and higher degrees of understanding of the Truth in which we abide with a perfect confidence that our guide is with us, until we are ready for the next advance step, and finally come into a realization of our oneness with Christ — the Truth.

TRUE NOBILITY.

What is noble? 'Tis the finer portion of the mind and heart,
Linked to something still diviner than mere language can impart;
Ever prompting, ever seeing some improvement yet to plan
To uplift our fellow being, and like man to feel for man.

What is noble? That which places truth in its enfranchised will,
Leaving steps like angel traces that mankind may follow still!
Even though scorn's malignant glances prove him poorest of his clan,
He's the noble who advances freedom and the cause of man!

— *Selected.*

"If he would be loved he must be altogether loveable."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

All manifestations of life originate in the silence. Run over in your mind the many visible evidences of

THE SILENCE
OF GOD.

power and intelligence in the world of effects from the delicate poise of the daisy to the mighty arms of silence that swing the planets out in space, and you will find that without exception they depend for existence upon that realm we call invisible. The thoughts that rise in you and come to the surface in deed and act, are they not from the silence? Do you take a step or lift a hand that has not its motive from the depths of that mighty sea of throbbing life within your own being? Then why look to the external for that which comes only from the silent within? You blindly grasp at some medical potion, forgetting that you are yourself a laboratory, and that all about you are the elements from which every concoction is primarily extracted. Do you not know that the silent monitor within, that builds and sustains all the life you manifest, has also all the intelligence necessary to keep that manifestation of life in perfect harmony? What constructed that body of yours in the first place? Was it the doctor, a magnetic battery, blue pills and quinine, the "salubrious climate of California," or some special health resort? If any of these things made your body, it is then self-evident that they can keep it well and strong, but if they did not, you are going right away from the source of help when you look to them for health.

A very little common sense reason will show you that you are sustained body and soul by that Invisible Cause which ever wells up in you, and will always manifest itself as the silent builder when you heed its monition to "*Be still* and know that I am God."

It is within you and without you in a pulsating

sea of life and intelligence, simply awaiting your recognition of its presence.

Do not let the shallow reasoning of your companions or friends, who float in the thin scum of effects, deter you for an instant from looking to the Omnipotent Cause for your strength in all the affairs of life. This world is full of silly creatures who float about for a time in a maze of materiality only to go out in the end like snow flakes.

We say to you that First Cause is an intelligent, all-powerful principle of Life and Light, which will demonstrate itself to you personally, as it has to us, if you will bring yourself mentally into proper relation with it. God is not dead, nor has He gone away from this world for a time, notwithstanding the church and the state insist upon so regarding Him. Let your thoughts dwell upon his Love and Power for but fifteen minutes each day, and you shall find that a blessing is being poured out upon you such as you never dreamed possible.

—SOCIETY OF SILENT UNITY.

It was a marvellous structure, wonderful and curiously wrought; it had been from generation unto generation, and without was pictured

THE SOUL'S
AWAKENING.

the battles of time and care.

Within this temple was the throne of the Great King, which as yet had not received him. "And there had gathered there multitude over against multitude, for a messenger had appeared unto them, and said, Ho! I bring you good tidings of great joy, which shall be for all people, for there has been born unto you a great King, which shall set upon the throne unto times age-abiding. And there rose up in the midst of the multitude one who had been their ruler from generation to generation, and his back was to the throne, and then from out the surging mass, spake to him one whose voice rang full of faith. 'Knowest thou Him who is to sit upon the throne?' And he said, 'I know him not,' and they passed on. Again there

came from the multitude a voice full of hope. 'Knowest thou Him who is to rule over all Israel?' 'Nay, I know him not,' and they passed on. Again, and for the third time there rose a voice from the throng. 'Joy,' and it said to him, 'Knowest thou Him who has come forth from eternity to sit upon the throne unto times age-abiding?' 'I say unto you, I know him not,' and he passed from their midst, and it was night."

Morning dawned, and within the temple was gathered together multitude over against multitude, and a great peace was there. The whole temple was filled with radiance, for He of whom it was written, sat upon the throne, the one great king, *Love*, and the multitude turned its eyes to worship Him. And there rose up one in their midst, no longer a ruler, but a seeker, and with voice full of meekness said, "Search me, O God, and know my heart; try me, and know my thoughts," and out from him who sat upon the throne came the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give rest unto your souls," and the multitude sang forth, "We praise thee with all our hearts." And out from the throne came forth a message from the Savior to him who was seeking, "Lovest thou me more than these?" and Faith answered clear and sweet, "Yea, Lord, I love Thee." And the multitude sang forth, "Accomplished be Thy will, O Lord!" Again came the question vibrating with love, "Lovest thou me more than these?" and the answer came back soft and sweet, "I love Thee." Again in the fullness of love came the question, "Lovest thou me more than these?" and the answer as from one awakened came forth, "O Lord, thou knowest that I love Thee." Another soul had entered into the kingdom of the heavens.

— MAY TEMPLETON.

"It is the reposeful action of conscious strength which brings definite results, even as great powers are the outgrowth of calmness and silence."

HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

26. How should one treat a lazy child—one who will have headache, sideache, or even a cough to avoid work, but recovers immediately the tasks are done or she has leave to play?

— L. G.

Deny laziness and deception, and affirm industry and obedience.

27. Please give a treatment for constipation; also for rupture.

— R. L.

Constipation is caused by mental tensity. The remedy is: Let go. Imagine yourself in a condition of perfect relaxation. This can be produced by saying relaxing words. Say to your stomach, "You now open and let go, as I open and let go that which I hold in my hand." The original cause of the mental tensity may be fear or stinginess, or any thought habit that concentrates about personality. To bring about permanent healing these prime causes must be denied, and the truth reinstated.

To heal rupture: Deny compassion and sympathy, weakness and timidity; and affirm self-centred wisdom, self-confidence, power and strength poised in the One Divine Mind.

28. Will the editor of the Healing Department in UNITY kindly give treatment for fleas? And also please tell me why I am the only member of our family whom they seem to bite. I am actually afraid to have a cat or dog near me (and I love them dearly), for fear of getting a flea.

— MRS. C.

Fleas represent mental dexterity in dealing with the primal life of the Universe. They are attracted by those who are full of vitality. Instead of fearing and opposing them, make friends with them. Say to them, "You are no longer attracted to me, and I do not now fear you. The vitality of nature offers you a wider field, and I command you to go hence."

29. Please give a formula for causing the hair to grow and retain its youthful vigor.

— A. R. D.

The hair represents the most external aspect of strength in man's consciousness. When the strength is depleted the hair is quick to betray it. To sustain the hair one must sustain the strength. Stop all the devitalizing leaks in the organism, and affirm daily your unity with the One Omnipresent Vigorous Life and Strength.

30. Please give cause of deafness and formula for healing same. — C. B.

Deafness has many causes, but metaphysicians find that nearly all deaf people, who have gradually become so without external cause, are mentally obstinate. It is found that in children earache responds quickly to treatment by denying disobedience and opposition. In older people this becomes a fixed habit and gradually shuts out the vibrations of sound. Such people are usually very sensitive and live much in themselves. The remedy is: Deny obstinacy and opposition, and affirm receptivity and spiritual obedience. Say to such an one, "You no longer oppose the Inner Voice, but with meek and lowly heart you accept the guidance of the Holy Spirit, and your thirsty soul is open to its ministrations."

31. Will you kindly state in UNITY what you believe to be the cause of consumption and how it is to be cured?—A STUDENT.

We think it is almost universally agreed among metaphysicians that the real cause of consumption is subconscious fear. There lurks in the race mind an undercurrent fear of death, failure and defeat in life's race. This finds vent in that subconscious brain in the body whose centre of action is the throat, and is manifest in a cough, which is evidence of a break in the vibratory currents coursing through the organism. The remedy is: Put out fear along every line. Assure both the consciousness and subconscious thought that there is no such thing as death or failure in the One Life. Affirm courage, ability, power and fearlessness, mentally and physically, and put it into

practice in every way. Doctors are finding that the patient who is exposed to the open air night and day and under all conditions of the weather, usually gets well. It is not so much the air as the putting away of fear of the weather that does the healing. The patient who is sent out West to rustle as cowboy gets well because his timidity and fear is drilled out of him, and he is forced to put forth an energy of mind and body that overcomes the mental inertia. We have known of many cases of healing where the patient took a positive stand and with all power affirmed the omnipotence and endurance of Infinite Life now and always present in all its manifestations.

32. You do not publish healing testimonies as you used to do. Is healing on the wane? — E. G.

The better class of metaphysical periodicals are beginning to recognize the ethics of Truth, and a division is taking place between those who use it as a source of revenue, and those who preach Truth for Truth's sake. The self-lauding advertisements and bulletins of the quack doctor have their parallel in metaphysical literature, and the sincere scientist turns away in disgust from such vulgar methods. *True merit will win its way without any testimonies.*

Metaphysical healing is not on the wane. Here in Kansas City, the most remarkable work is being done by this class of healers, and we might, if we wished, fill our magazine from cover to cover with incidents of their healing. Never has such power of the Spirit been displayed in our midst as is taking place now. Diseases that physicians have given up, and pronounced incurable, are healed in a few treatments, and the power seems steadily on the increase.

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.

— LILLIAN WHITING.



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Practical Christianity.

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CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Ada L. Sherwood has recently started a Truth work in Milwaukee, Wis., at 542 Jefferson street, where regular weekly meetings are held.

Mrs. Lillian M. Parkins has organized a Metaphysical Society in Napa, Calif. The "boy orator," Chas. J. Anderson, has been assisting her in the promulgation of progressive ideas.

Dr. Charlotte A. Newton has opened her home at 1419 Girard street, Los Angeles, Calif., to the work of the Truth, which will be known as "The Health Home for Tired Women."

One of the most interesting, wide-awake and progressive spiritualist papers is *The Philosophical Journal*, edited by Thos. G. Newman, 1429 Market Street, San Francisco, Cal., who also keeps for sale a large stock of New Thought works, including Unity literature.

Received "Lesson Quarterly" this morning. They are "good and very good," and fill a long-felt need. With this help we shall all enjoy our Bible study more than ever.

HARRIET H. RIX, Home of Truth, Alameda, Cal.

On July 14th Unity Headquarters was favored with a call from Eugene Del Mar, who stopped over in Kansas City en route from Sea Breeze, Fla., to Denver, Colo. Mr. Del Mar is a genial gentleman, a deep thinker along New Thought lines, and a forceful writer. He has been associate editor of "Freedom," but is now to locate in Denver, where he will pursue his work. While in Kansas City Mr. Del Mar lectured before the Mental Science Association, the topic being, "Giving and Receiving." UNITY declares success for Mr. Del Mar in his new field.

MEETINGS IN KANSAS CITY.

Services at Arlington Hall, 10th and Walnut Sts., every Sunday morning at 11:30 o'clock. Charles Fillmore, speaker.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

Services at Unity Headquarters, 1315 McGee Street, as follows
Every Sunday evening at 8 o'clock, address by C. A. Shafer.
Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, address by C. A. Shafer:
Daily, except Sundays, High-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

THE LEAGUE CONVENTION.

The Third Annual Convention of The International Metaphysical League will be held in Chicago in October. It is expected that the sessions will last for three days and be more largely attended than either of the preceding gatherings. This Convention will exceed the others also in both interest and importance, as the subjects to be discussed are of vital significance not only to the future of the Metaphysical movement but to the welfare of humanity as a whole. The list of speakers who have already promised to attend includes the names of those whose work as lecturers or teachers has given them deserved prominence in the new spiritual developement of our era, and the Convention will afford a rare opportunity for inquirers and students of the New Thought to acquaint themselves with its philosophy. Full particulars as to dates, addresses, etc., will be given in the next issue of UNITY. Programs will be mailed in due time to all members of the League, and may be had by others on application to the Secretary, E. Burt Beckwith, 571 Fifth Avenue, New York.

I have had few written things to do me so much good as the fourth lesson in your first booklet of "Lessons in Truth." I am rather a close student, but there come times in the lives of all of us when we kneel to beg for other help than ours, when we feel the humanity in us dominates the spiritual. A couple of years ago ill health, long continued, placed me literally before a stone wall. Your booklets were sent to me, and while I was daily using the affirmations I ceased the struggle. The way to health and fine pecuniary success came with a jump. Today I am on the verge of the greatest achievement of a busy life.

—C. B. B.

"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

On page 68 we present you a likeness of our UNITY headquarters working force. Mr. Fillmore having radically changed in appearance, having had his beard cut off, since his portrait appeared in May *Mind*, accompanied by the biographical sketch, which we reproduce, he was prevailed upon to sit again for a picture. While waiting for the photographer to prepare his machine, he sat there in the Silence with eyes half closed; so when the photographer was ready he thought Mr. Fillmore was looking rather queer, not understanding what he was doing, and he startled the editor by asking him to "look a little more intelligent, please." Well, just when he "woke up" so suddenly, snap went the camera. However, we show him in the group with Mrs. Fillmore, editors; Miss Tyrrell and Miss White are our compositors who put UNITY into type; Mr. and Mrs. Shafer are healers, and do correspondence for the Society of Silent Unity; Lowell Fillmore does clerical work in the business office, runs the press, etc.; Mrs. Croft is associate editor and stenographer; Chas. E. Prather is our business manager, and Morris Shafer is the lad of the house. This jovial party of happy-hearted workers greet you each and all.

E. W. H., Wayne, Ind., writes: "I want you to know how beautifully I have demonstrated over an unpleasant environment in the past few weeks. Holding the thought in the face of the most opposing externals, I find myself transferred to most harmonious surroundings. I like people to stick to their philosophy. Your letter denying lack and assuring me that opulence was already mine if I would but realize it, was all right. Some people take the Kingdom by force, but the Unity people are coming into their heritage through harmony and alliance with the Highest Power."

We have received a letter from Stross, (?) Eng., signed P. R. but no address given. The writer asks to be enrolled as a member of Society of Silent Unity, and we would like full name and address that we may make out certificate of membership to send petitioner, and to place upon our roll of members. We take this method of tracing the writer, and hope to hear from him at an early date, with full address.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 433 Belden Ave., Chicago, Ill.

REVIEWS OF NEW BOOKS.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

THE FREE THINKERS' MANUAL, by Prof. Dr. Baur, Physiologist, H. F. Herbert, Electrician, and other Scientists.

It is seldom, even in this day of liberal thought and tolerance of advanced ideas (so-called) that we meet with such an exploitation of erratic ideas as contained in this book.

It begins with a comparison of the different religious systems, and holds each one up to ridicule and denunciation. The leaders or ministers are termed "religious fakes." It seeks to prove that man has no soul to be saved; that after death man has no existence. It tears down with no gentle hand the doctrines of Christianity, that the new standard according to the author's ideas may be set up. The chapters on "The Primitive Force," "Thought, Soul and Dream" are interesting, and many will agree that electricity is the life and soul of all manifestation. The origin or creation of man is explained as evolution from primitive atom and primitive force, through mineral, vegetable and animal life to man. Women are inferior to men because "their principal quality is imitation, and voluble speaking, and their so-called moral qualities are based on hypocrisy and dissimulation." Upon reading this "Manual" one is inclined to the belief that it was not intended to be taken seriously, otherwise it would be an indubitable proof of the author's view-point as expressed in the closing sentence, "Human stupidity alone is immortal."

Radical Publishing Co., Philadelphia, Penn. Cloth, 384 pages; price, not given.—J. H. C.

THE GOLDEN THREAD, by Levi Wilson Platt.

We have derived much pleasure and greater benefit from reading this book, and we are sure that those who study its pages will receive an illumination upon many hitherto unexplained points. It comprises a series of "Life Giving Lessons," which teach what creation is, what man is, and what the Bible is. The interpretations of the Scripture from a metaphysical standpoint are of a high order and more clearly and convincingly set forth. Here are some extracts:

"The first chapter of Genesis is the history of God's creation in Idea, and is the only thing God ever created. Man, according to the allegory, was commissioned with power inherent in himself to unfold and make the Divine Idea practical on the external plane of consciousness, which was done or completed in and by Jesus the Christ, finished in six days, or successive periods of unfoldment in different states and stages of consciousness."

"The understanding of the teaching of Jesus and the apostles is not intellectual; it is spiritual illumination."

"The mission of the Christ was not for the mere purpose of teaching man how to heal the sick and demonstrate over all the ills of the flesh. The mission of the Christ was, and is, to take the place of the false idea of self which induces all phases of in-harmony."

The author states that these lessons are not the production of the intellect, but were written through direct spiritual illumination, and the truth of this statement is impressed upon the reader by the loftiness of the ideals which are presented. We could wish that the book was gotten up in a different form, for the arrangement of two broad columns on one page makes it rather inconvenient to handle, but one forgets this in the interest which absorbs him as he reads. Published by the author, Levi Wilson Platt, Box 368, Denver, Colo; price \$2.00.—J. H. C.

JNANA YOGA; Lectures by Swami Vivekananda.

One of the most brilliant lecturers and supporters of the Vedanta Philosophy was Swami Vivekananda, who has just recently died in a monastery in Calcutta, India. He made many addresses in the United States and found many followers. His published works are a complete unfoldment of the doctrines of the Vedanta embraced under four divisions, viz.: *Karma Yoga* (secret or method of work); *Bhakti Yoga* (unfoldment of the emotional nature); *Raja Yoga* (the part of concentration and meditation); the last being *Jnana Yoga*—the method (Yoga) of realizing our divine nature through wisdom (Jnana). *Jnana Yoga* comprises interesting lectures on the Necessity of Religion, the Real Nature of Man, Maya and Illusion, Maya and the Evolution of the Conception of God, Maya and Freedom, The Absolute and Manifestation, Unity in Diversity, God in Everything, Realization, and The Freedom of the Soul. The latter part of the volume is devoted to a discussion to the practical teaching of the religion. The student of Vedanta does not belong to any sect, creed or denomination. He is neither a Christian, Mohammedan, Buddhist, Jain nor Hindu; yet in principles he is one with all. There is much that is beautiful and inspiring in all of Vivekananda's teachings. 357 pages; cloth; price, \$1 50. Published by the Vedanta Society, 102 East 58th St, New York City.—C. E. P.

THE UNSEALED BIBLE, OR REVELATION REVEALED, DISCLOSING THE MYSTERIES OF LIFE AND DEATH, by Rev. Geo. Chaney.

The first volume of a series of thirty books, giving the spiritual interpretation of the Christian Bible, is "Genesis—the Book of Beginnings." It is a beautiful book even from the standpoint of workmanship, stamped in gold and black, and its contents are lucid and inspiring, opening to the unenlightened new and wider and brighter planes of consciousness when the Word is properly

interpreted and understood. The author in his Forewood, says: "A perfect religion and knowledge from the first would have negated the whole purpose of creation. But never to arrive at the perfect would invalidate all the scriptures of the world, and the hopes of the best in every age. This, the ultimate good of life and knowledge, is a conscious identity of each in all, and of all in each, of the natural in the spiritual, and of the spiritual in the natural, of man in God, and of God in man."

This volume on Genesis contains 77 interpretations, in 388 pages, on the principal subjects recorded in the book, such as Spirit of Light, Revelation, Knowledge, Might, Wisdom; Beginnings of Intelligence, Consciousness, Progress; Secret of Life, Evolutionary Forces, Law and Truth, Truth and Love, Love and Obedience, Freedom and Protection, The Spiritual Way, etc., etc. The text is given, followed by the interpretation, much in the same manner as are our UNITY Bible Lessons, but of course through the understanding of the Truth as it appears to the author. It is the product of spiritual illumination, and will make anyone a charming study of the inner meaning of the symbolic language of Genesis. The other volumes will appear in uniform style; the next one, which is now in press, being "Revelation—the Book of Consummations." Price, \$3.00 each. Published by the School of Interpretation, 938 Fine Arts Bldg., Chicago. —C. E. P.

REMEDIES OF THE GREAT PHYSICIAN, PRICE, 40 CENTS.

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This valuable book contains over forty treatments for nearly all diseases, besides a very valuable article, "What does it mean to give a treatment?" Send for a copy to R. KOHAUS, 344 Belden Ave., Chicago, Ill.

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Do not order the year Sept, '98-'99, containing the Militz Lessons, as our supply is entirely exhausted.

Leatherette bound volume, June–December, 1896, 50 cents.

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"Power through Self-Culture" is the title of a series of lessons by Dr. P. Braum now being published in *The New Man*, in company with many other good things. Send 2-cent stamp for sample copy. Address The New Man, 1409 N. 20th St., Omaha, Nebraska.

In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on page sixty-seven.

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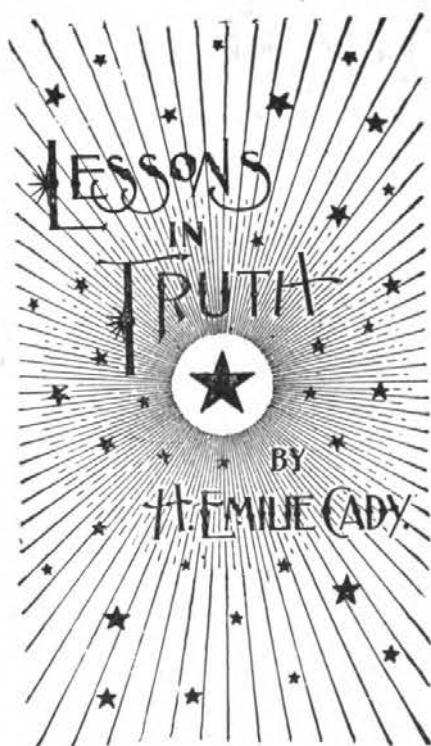
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TENOX AND FOUNDATIONS

"Ye shall know the Truth, and the Truth shall make you free!"

Vol XVII. KANSAS CITY, MO., SEPTEMBER, 1902. No. 3.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.— EPH. 2:20.

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Devoted to
Practical Christianity.

VOL. XVII.

KANSAS CITY, MO., SEPTEMBER, 1902.

No. 3.

FLESH-EATING METAPHYSICALLY CONSIDERED.

LEO VIRGO.

[Republished by request.]

Thus Melzer took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.— Daniel 1:16, 17.

"All is mind; there is no reality in matter," is the premise upon which every metaphysician rests his doctrine.

The first question of the neophyte is, "What is mind, and in what department of it do you locate that which we *call* matter?"

These are legitimate questions, and should be answered without resorting to the usual sweeping denial of matter, without even a guess as to why it seems to be.

Webster defines *mind* as that which "conceives, judges and reasons. The entire spiritual nature—the soul." This definition is full enough to satisfy the most transcendent archangel, because the "entire spiritual nature" is all-inclusive.

Jesus Christ said, "God is Spirit;" so if mind includes the "entire spiritual nature," it must include God. This is the conclusion of metaphysics.

We become familiar with that which we study. People all down the ages who have studied mind agree that among its inherent qualities are intelligence, life and substance.

Mind, the basis of these qualities, is in itself forever invisible and unfathomable. Yet the more its invisibility is inquired into, the more its power and wisdom unfolds to the seeker. Although he never reaches the infinite fountain-head, he goes on drinking higher and higher up its mighty stream.

Mind is unobstructed and untrammelled. Hence,

only the unobstructed and untrammelled can commune with it in its purity. Man is mind, and when he sets himself free from the belief in limitations, he is *pure mind*, and can hold direct intercourse with the One Mind. If he thinks he can study the One Mind through matter, books and men, his understanding remains opaque to the full extent of his belief in the limitations of these things. He "sees through a glass darkly."

So they who think that mind should not be accredited with existence unless it can be visibly beheld, weighed and measured, do not understand the conclusions of those who study mind on its free plane — mind to mind.

Yet in their ultimate conclusions even these huggers of matter find that it slips through their arms. Spencer, Tyndall, Edison all tell the same story of a cause just beyond their ken. Edison says that his experiments have satisfied him that every molecule of matter has a centre of intelligence as well as force.

Metaphysicians make a study of mind from this "centre of intelligence" plane. From this free, clear attitude they get a more extended view of mind and its laws than they who remain down in the valley of molecules and atoms.

What the "molecule and atom man" pronounce "polarity" they recognize as intelligence and energy, the offspring of Wisdom and Love. Throughout the universe they behold this offspring of the One Mind in its dual guise bringing forth its ideals. From the most infinitesimal atom to the sun of a mighty system, its process is from centre to circumference, and the nucleus of every centre an idea. Thus mind is the great architect. Within it is all possibility which is being made manifest through its idea — man.

The son of man is the highest form of intelligence and life. Thus man brings forth the son of man — intelligence and life expressed into visibility. This is not a haphazard process, but orderly and well-

formed when done under the guidance of the One Mind. Many factors enter into it, and he who has recognized that all is mind, and that his being is identified with mind only, is always on the alert to know how he can most quickly accomplish the object for which he has set out. The first discovery of one who makes a study of mind is that it may be divided into two states or conditions, formless and formed. In its formless state it is the great reservoir in which all ideas and the substance to make them objective is contained. In this state it is unlimited in all conceivable attributes, everywhere present at all times, all-wise, and all-powerful. This is the realm of free ideas—the Mind of Spirit. Here exists, forever indivisible, God and His idea—man.

Then, there is the other state, mind formed. This includes all conditions of individual consciousness, all sensation, vibration, visibility, and sentient identity, manifest in planes and spheres beyond computation or imagination.

The son of man, the I AM, is the door between mind formless and mind formed. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," said Jesus.

All things are from the One Mind, *are* the One Mind formed. But in its formed state the One Mind is as if it were separate from its formless self. Thus God gives Himself to His creations. He becomes subject to the will of His idea, man, on the plane of manifestation. This brings us to a point where we can see that every state of consciousness is mind manifest according to the intelligence recognized by the I AM. Thus every living thing is mind in its varying states of realization of infinite possibilities. The I AM in each of us is the door between the formless and the formed mind.

We can look both ways, and draw sustenance from either side. If we look within for our supplies we are drawing direct from the Father, and "all power is given unto us in heaven and in earth." If we look

without, and depend upon the external for our sustenance, we are limited to the conditions prevailing in that realm. Here is where judgment and discrimination should be exercised. He who has not reached a place where he can draw all his sustenance from the formless, and live alone on "every word that proceedeth out of the mouth of God," but is still bound to eating and drinking, should study the mental states of those things which he incorporates into his consciousness.

Eating and drinking are purely mental processes, although they appear to be material. Taste is a mental quality, as any physiologist will explain. It is the mind that tastes, and not the mouth. The mouth and nerves are the instruments which mind has thrown out and built up of its own substance for the purpose of enjoying contact with other mental qualities on the plane of sensation. The mind educates its organs to love those things which it desires. When the mind desires a stimulant it may resort to that which in the first indulgence is extremely offensive to the taste like, whiskey, but which by continued cultivation becomes pleasant.

Everything which we behold represents some phase of mind. It not only represents a phase of mind, but its intrinsic constituency is mind. Alcohol, for instance, represents the energy of mind. When distributed throughout the vegetable kingdom in right relation and proportion it is indispensable. Under the manipulation of men its even proportion is destroyed, its primal character is changed, it is concentrated into a consuming fire. So with everything visible and invisible. In the right relation, which results from a compliance with the wisdom within, all things are good and bring harmony to man. The only evil or error is in relation, which relation is established by the I AM. If this relation is based in wisdom, nothing but happiness and satisfaction can result. If it is based in ignorance, the result is always unsatisfactory.

We look over the world today and find many situations which we cannot consistently pronounce good. Yet we know that the primal factors that go to make up these conditions are in themselves without flaw. These factors are the foundations upon which the universe rests, and they must be perfect or it could not stand a moment. It is the arrangement that is at fault, and this arrangement is the result of lack of understanding on the part of humanity. Thus our monetary system in its present incoherent condition cannot be charged to money itself. Money is all right. It is the greed of men that has made it the unstable medium that it is.

Every undesirable condition that we behold in the world is the result of ignorance. If men knew the truth about themselves, their relation to the Supreme Mind, and how to get into touch with it, and acted upon that knowledge, unhappiness would pass away, and the millennium be rapidly ushered in. Without the wisdom of the Father pouring through every one of us every moment, we are liable to give the omnipresent substance disproportion, and thereby distort the medium through which we see the world without. All things take on to us the complexion of our consciousness to a large degree. Hence we lay down a basic principle that things in themselves have no quality—that it is we who by our mental attitude give them quality. This is true of the I AM in its virgin purity, and if we were all free from identification with our creations we should be free from all reflected mental currents. Just here is a delicate point for a strict metaphysician to discuss. The whole aim of our doctrine is to develop the perfect equipoise and independent creative powers in man. To do this he must not be burdened with the fear of externals of any description. If you tell him that there are malicious mental states to which he may at any time become subject, you are setting up in his consciousness a bugaboo that will keep him trembling when he ought to be trusting. However, the fact should not be

ignored that there are conscious mental states prevailing in our human atmosphere which are undesirable to the spiritually minded, or he who is seeking to come into a realization of his spiritual self.

So long as we have within ourselves any of the human errors, we are magnets that offer attractions to those same qualities in others. If we are sure that we have purified our whole consciousness from every phase of anger, pride, malice, jealousy, lust, appetite, ambition, envy, fear, guilt, doubt, deception, or any of the mortal brood, we are absolutely safe. If you have not overcome all these errors, you must be on your guard against their entry into your sphere.

If you are in the habit of getting angry you will do well to avoid all relations with that which will in any way provoke that violent mental disturbance. If you are deceptive you should constantly call upon the Lord for the candor of the Spirit, and try in every way to be truthful, open and above board in all that you think and do. If you have been associating with people who are given to gossip and scandal you must avoid them. You know that their mental quality will flow into you if you make yourself receptive by your interest. So it is with every state of consciousness. Everything we come in contact with has a mental quality peculiar to itself. It is not for us to condemn that quality. In its place it may have a use in the divine economy. We are simply to use discretion. When we have resolved to follow the Spirit our whole life is changed. The Father has plans for us other than those who follow after the flesh. We must be "wise as serpents and harmless as doves." That is, we must know and be discreet in that knowing. He who has the mental realm opened to him without knowing the power of the I AM is a slave to its varied moods. He has added another realm of things to his external world, and to that extent increased his burdens. But he who is wise and knows his own power is a master and makes the new found realm serve him.

But the master on the spiritual plane is not a slave driver. He does not use force. The only law he recognizes is love. To this law he must be true in all its ramifications throughout the universe of forms. He must love every creature, every beast of the field, and fowl of the air. His love must flow forth in protecting streams when they are in danger of violence or destruction. He must recognize all life as God's life, and destined by a wise hand to be in its right place wherever he finds it. Thus he cannot in any way sanction the killing of animals for food, nor can he give passive assent by eating the flesh of those slain by the hands of ignorant men. He recognizes the right of every creature to fill out the full measure of its years without interference on the part of men. This is a quality of mercy and justice which quickly falls into the mind opened toward God.

But there are other phases of this subject. Every thing is mental. Mental emotions quiver in every atom of flesh whether alive or dead, cooked or uncooked. He who eats the flesh of animals is by and through that process taking into his consciousness all the passions, desires and emotions of that animal. Don't deceive yourself by the argument that "there is no life, substance or intelligence in matter," and it therefore makes no difference what you eat. There is no absence of life, substance or intelligence anywhere. Things have no being as things. Without the mind back of them they would disappear in an instant. In the act of eating, your mind, through the organs of taste, recognizes and associates with the mind of that which you eat. There is a blending of mind with mind, and the product partakes of both, the dominant mind prevailing. If you could always eat in a state of strong affirmation, declaring every moment that the things you are eating are filled with the spirit of purity, peace and love, you would greatly modify their effect upon the bodily stratum of your consciousness. But ordinarily we do not eat with that strong realization

of the One Pure Spirit. We generally eat because we are hungry, and we pronounce the food to be just what it appears.

Thus in eating the flesh of the animal we are feeding and stimulating the animal mentality that prevades our bodies. Instead of transforming it into the higher vibrations of the Spirit we are adding to its power to bind us to the plane of sensation.

The mind of the flesh is no mind to him who has realized his true being, but that realization comes only through a conscious letting go of the flesh identity. You may know theoretically that you are a spiritual being and that the desires and passions of the flesh are mere shadows, yet so long as you lend your consciousness to their sustenance you are bound to them as fully as if you had never heard of your spiritual nature.

If you want to pass from the consciousness of the flesh into the consciousness of the Spirit you must withdraw your attention from the things of the flesh. You must take advantage of every link in the chain of Being that leads up from the animal to the spiritual. So long as you eat and drink you are, as to your bodily needs, in touch with all flesh. There is but One Mind, and that Mind is no respecter of persons. If an I AM has set into discord the substance of mind and you invite such into your consciousness, you will not escape the consequences.

All organized life is tenacious of its form; that form is its temple and it fears to be dislodged. The fear of death is based in principle. Sudden rendering of the different planes of consciousness which the I AM has evolved is opposed to the harmonious law of Being. Death comes into man's consciousness as a result of his belief in separation from God. He first disobeys the monitions of his higher self, and then "hides" himself from God. A belief of separation from God is naturally followed by a belief in the possibility of separation of the different factors entering into man's consciousness. If you believe that, you

are not indissolubly connected with the Spirit of God ever welling up within you; your next step will be to believe that you are separate from your body and can leave it as one does his coat when it is worn out. Paul said, "Be ye transformed by the renewing of your minds," and the last enemy to be overcome is death. It is evident that the renewing of the mind transforms something, and also that the overcoming of death can mean only the saving of the body from that sudden change called death.

Thus the fear of death effects all creation. Every animal will fight for its life. What then can be the mental condition of the animal that has been cruelly forced into contracted pens and cars and finally deprived of its body amid the most terrifying surroundings? Can it be otherwise than that its entire consciousness is permeated by violent vibrations of terror that act and re-act upon all planes of animal life with which they come in contact?

The Countess Wachtmeister, of London, has given much attention to the investigation of this subject, and she gives the following among those cases coming under her notice:

"In California a number of people were poisoned by eating meat, and the cases were so remarkable the physicians in attendance demanded an investigation of the condition of the animals at the time of slaughter whose flesh had such dire effects on all who had partaken of it. The man whose business it was to kill, testified the animal was a large ox, a magnificent looking creature, strong and full of life. He fought bravely to save it. He met his murderers defiantly, with eyes starting almost from their sockets, nostrils distended, mouth foaming. He roared and pawed the ground, tried in every way to defend and save his life, for over an hour. Finally he was conquered. His flesh was sold, and with the awful results related above."

You think you eat a material thing called meat, but the fact is there is no such thing in reality. You

think you are eating a substance called meat; that is the appearance to the eye of sense, but the truth, as seen from the plane of intelligence and force, is that you are incorporating into your consciousness the consciousness of an animal with all its emotions active on the plane of mind. The flesh may seem to your outer sense to be a dead, inert mass, but could your soul eye be opened you would behold mental currents pervading its every atom, acting and re-acting upon each other in a wild, bewildered manner like the animal of whose body it formed a part.

Not only does its fear and ignorance pervade the flesh, but its animal desires and passions. You are taking into your temple elements that will unsettle its even proportions and cause you much effort to harmonize.

If you have reached a point of spiritual perception and power where the things of the flesh no longer effect you, that is, where the white heat of your spiritual realization transforms into its own pure substance everything that it touches, you are perfectly safe in eating the flesh of animals if your sense of justice will permit you to do so.

Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." It is the I of you that is born from one state of consciousness into another. Your yearning for the "flesh pots of Egypt" will keep you wandering in the wilderness of sense long after you have fully decided to leave that land of servitude. Science teaches us that it is our belief about things that holds us in bondage to them, which we are free to admit. But in the matter of animal slaughter, who countenances it, or defends it after his eyes have been opened to the unity of life? Yet every time we eat meat we are accessories with those who did the overt act. We stand in the sight of the moral law exactly where the receivers of stolen goods do in the civil law.

One has said, "It does not make any difference what you do so long as you do not catch yourself at

it," but the trouble is we are always catching ourselves at whatever we are doing. The doing and the consciousness of the thing done go hand in hand. People are in the habit of doing unrighteous things, and then justifying themselves on the plea of custom or extenuating circumstances. In all such cases there always remain the dregs of an unrequited conscience. We have a habit of temporarily quelling this with words of denial or quietly ignoring it. It settles back into the subjective mind under either treatment and forms part of the wall that shuts us away from our Garden of Eden.


Let us no longer coddle ourselves with the theory that all things are but reflections of our ideas, and that whatever we flippantly pronounce a thing to be, that it is in spite of experience to the contrary. Let us go deeper than this and know that the absolute transformation must take place on every plane of consciousness before we can truly say that our idea has made itself manifest.

If we love the stimulating things of the flesh it is proof positive that there are ideas in our mind that call for them. If these things are of the flesh, it is then evident that we are not letting go the things of the flesh. If our ideal sphere is darkened by the reflection of the under world, we must clear it up before we can catch the gleams of light from the Pure Spirit.

"Daniel proposed in his heart that he would not defile himself with the portion of the king's meat." "And in the matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

This article can be had in pamphlet at 5 cents per copy, 50 cents per dozen.

A PRAISE TREATMENT.

 HE teaching of the science of Being deals with your thoughts and not with your physical organisms; it teaches you how to reason and think correctly. "Come, and let us reason together," saith the Lord.

Do you not know that you can reason yourself into having a healthy organism? Well, you can. It has been and is being done by hundreds and thousands of people. As for myself, if you will allow me to be personal, before I tried this method I had always been delicate—very sick a great deal of the time, and delicate always, continually having a doctor and taking medicine; at last I said in desperation to my doctor one day, "Doctor, will I ever be well? Can I ever be a healthy woman?" He just looked at me without a word of reply. "Answer me," I said, "tell me the truth." Then he said, "No, Mrs. Harley, you will never be a well woman; even if it were not for your diseases, which have become chronic, you could never be strong, for you are so delicately constituted and of such a nervous temperament."

I will not tell you what I passed through for a few days, until, by what seemed the merest chance, I was persuaded to go to a Mental Scientist, and what do you suppose he told me? He said, "You *can* be a well, strong woman; you can be just as healthy and just as strong as you want to be. If you will obey the teachings of our Science, you can make yourself able to do whatever you want to do. Health is the divine right of every child of God. God gives nothing but good gifts to His children, and you can have all the health you want."

Now all this sounded like a "Fairy Story" to me, and I did not believe a word of it; for, mind you, I had been trained to believe that the doctors knew everything about diseases, and how to cure them if they were curable, and how to pronounce upon them

when incurable, so I did not believe this man, who knew nothing of medicine, when he told me that I could be as well and strong as I wanted to be; but it was a new kind of talk and it sounded good; it almost seemed to me that he was "in the cheering-up business," and so I wanted to hear some more of it, and I went back the next day for another treatment, especially as my husband said, "Try anything that you think will help you."

The sequel of it all is that I am now very sure I accomplish as much work in a day as any woman of my acquaintance. I can walk five and six miles in a day without becoming tired, when formerly, at times, I could scarcely walk across the floor of my room, but my healing did not really come so much from receiving treatments as it did in studying the Science and obeying its teachings myself.

At first I was taught the denials and affirmations, and after I had used them a number of months, was taught this next step, viz.: To take a statement for each day in the week, and hold it week in and week out, mouth in and mouth out. Now I will tell you just how to change your consciousness to a state of right thinking.

On Monday make the statement of Being.

On Tuesday use the denials and affirmations; not only the denials of Science, but your own particular denials, and their accompanying affirmations.

Let Wednesday be a praise and thanksgiving day. Praise yourself that you are so kind and loving; and that you are so honest in your intentions of serving the Good; praise yourself that you are so steadfast in these same intentions; praise yourself because you are so strong and healthy; because you have such a sweet charitable disposition; praise yourself because you see only the good in everyone and everything in the world. Praise yourself for every good thing that you do see in yourself, and for every good thing that you want to see in yourself. You must praise for the good characteristic that is there to strengthen it, and praise for the

good trait that seems lacking, to compel it to appear, for you know that the fruit of your lips will be created for you.

Let Thursday be your day for declaring faith; say, "I do believe that God is now working with me and through me and by me and for me;" say it with a sure certainty, for it is true.

On Friday be courageous and strong and powerful; overcome all obstacles by your word; say, "I can do all things through Christ that strengtheneth me;" say this with all your strength, and I tell you you can do just whatever you want to do, even things that will seem like miracles.

On Saturday affirm understanding. Say, "I understand the law of Spirit." Say it lovingly and gratefully, and each Saturday the veil will be a little more removed from before your eyes, until one day you will see clearly; you will know all things, and you will be well and strong, and able to do all things.

This is the way that was taught to me. We must be obedient and faithful to Truth teaching in order to be made strong and well.

The "word is God." Whosoever will may learn true words and may speak them.

On Sunday acknowledge results as if you had them already, for you have. The Lord is the health of thy countenance.

A few days ago a man came into our office on an errand; he is employed by the firm of whom we buy the paper for our magazine. He comes to us regularly once every month, and, to my knowledge, had never before that day made any remarks, simply had transacted his business and gone out; but that day he stopped by our books and cast his eyes over them, as though he was searching for something.

I enquired, "Have you ever been given one of our magazines?"

"No," he replied, "and I was just looking over

these books to see if I could find anything that will tell me what you really are teaching."

"Well, it is something very beneficial," I said.

He answered, "I was cured of epilepsy after having it for forty-two years, and I believe it was in the way you teach."

I asked, "Who cured you?" "I cured myself," he replied.

"How did you do it," I asked. "By prayer," he said.

Then I eagerly asked, "How did you pray? Tell me the very words which you said."

"Well," he replied, "I had tried all the doctors, taken all the medicines, and experimented with almost everything, without being helped at all. I was a church member, and had the Bible at my tongue's end, which I found I knew nothing about after my healing came. One night when I was on my knees praying, something said, 'Try the Lord's way of healing.' I did so, and I was healed before I got up off my knees; and I have never had a spell since."

I asked, "How long ago was that?"

"Four years ago last spring."

I said, "Tell me *exactly* how you prayed."

"I just simply stopped asking the Lord to heal me, but praised Him for my perfect health, and I've found out that that is all one has to do. I praise Him for everything. I praise all the time. I found as soon as I began to read the Bible from my new standpoint, that from Exodus to James it was full of promises of health, health to the people if they would only praise God, and that it speaks a great deal more about health than it does salvation of souls. We must praise for what we want."

"Yes," I said, "praise is the secret of the Lord."

"I found that out for a *fact*," replied he, "and I use it in everything; I have healed two of my children with it, one of typhoid fever, the other of diphtheria; we had no doctor for them but just praised for their perfect health, and I thought that maybe it was some-

thing like this that you teach in your magazine."

Truly, God is no respecter of persons. How clearly He reveals Himself to them who with an honest heart seek to find Him.

Good is for you. Good is for *you*. All good is for you, and you have a right to have it. Health is for you. Health is good, and you ought to have it. It is the will of God that you should have health. You ought to be so well and healthy through and through that every day would be a joy to you. I know it is the will of God that you should have health. I know it because it is according to unalterable law.

Health is good—you ought to realize that you have health, for you are the child of God—and the child of God lacks no good thing.

Strength is for you. Strength is good, and you ought to realize that you have it. You ought to be so strong that you would be energetic and courageous and hardy and able to surmount and overcome every obstacle. You ought to be able to do everything that you want to do. Strength is good, and you ought to have it. The child of God lacks no good thing.

You ought to have a peaceful, happy home. Nothing but love should abound in your home. Your real home is your consciousness, and what you call your home is only the picture of your thoughts. If anything undesirable shows out in your home, it is because you have had at some time, or are now having, error thoughts. If you have cheerful, peaceful, kind and loving thoughts you will have a happy home.

You ought consciously to be wise and intelligent. You ought to realize that you have good judgment. You ought to know that you are capable and efficient. Wisdom and prosperity are good, and you ought to have them consciously, at least as much of them as you need for daily use. Success is good, and the child of God must lack no good thing. Come now, let us be prudent, let us look well to the ways of our household. Let us in the privacy of our home—

which means in our most secret thoughts — acknowledge the good and think nothing but true thoughts. Let us prove that our God is the God of health and strength and peace and knowledge and bounty. Claim the good, for as you claim so will you receive. —From “Heilbroun,” by *Fanny M. Harley*.

TOWN OF VEGETARIANS.

When a corner in dressed beef in Chicago, twelve years ago, had forced sirloin steak to 50 cents a pound, a family in the village of Hogdon, Maine, decided to become vegetarians in diet. Members told a few neighbors what they had done, and the neighbors said it was a good idea. After a week or more of 50-cent steaks some one suggested a meeting at which the family could relate its experience at wholesale. The meeting was a success. Men, women, and children were pledged to vegetable diet, and now, after twelve years, School District No. 2 in Hogdon has twenty-two families that are vegetarian in diet.

Farmers in this “Barberry district” keep horses and oxen for draft purposes, but they have no cows, sheep, pigs, chickens, geese or ducks. For butter they use cotton seed oil. They wear cotton goods to the exclusion of wools, and they carry their prejudices so far as not to use tallow for candles, whence comes the title Barberry district.

The barberry shrubs have been planted as fences, and from the fruits of these plants a greenish-gray fat is boiled out and moulded into candles. A bushel of berries will yield six pounds of candles, sufficient for a month’s lighting of a house in winter. These candles give off a pleasant smell that scents the whole neighborhood.

Residents of the neighborhood are noted for their robust vigor and healthfulness. The girls are famed for their beauty. It is said that consumption has not had a victim in the community in twelve years.—*Exchange*.

Bible Lessons

BY LEO VIRGO.

Lesson 12. September 21.

THE DEATH OF MOSES.—Deut. 34:1-12.

GOLDEN TEXT—*The Lord spake unto Moses face to face.*—Ex. 33:11.

Man is primarily spiritual, with all capacity for knowing and demonstrating the allness of Being. This knowledge, and the development of power to use direct from the fountain-head the forces of nature, are attained through an educational process. From one viewpoint this is evolution; from another, it is God educating the child through direct inspiration. The Egyptians are those who are coming into the understanding through the slow school of experience; the children of Israel are those who strive to know God and His laws, and are being educated through direct inspiration mentally imparted.

When man aspires and prays for the guidance and instruction of God, a new state of consciousness begins to develop in him. Although he is not in the beginning equal to the handling in all their intensity the powers of God, there is reflected into his mind by the Spirit a series of ideas that form the basis upon which may be built a state of consciousness which is equal to this work. This planting in the mind divine ideas is the work of Moses, who represents what may be termed Spiritual Perception. Moses is the mind of God reflected into the mind of man. But God is Substance, and man will never attain that equality with Being which insures the immortality of the Self until he passes out of the reflection into the Substance. Thus the time comes when Moses must die, and a new state of consciousness be set up in the mind.

All the ideas that the Mosaic dispensation has reflected into the mind must become substantial and abiding before that state ceases. This lesson gives

a summing up of the character, and the faculties that have been spiritually developed. It is as if the Lord showed us our regenerated selves. We rise in Spiritual Understanding from the plains of Moab (natural forces) unto Mount Nebo (prophecy; wide comprehension) to the top of Pisgah (eminence), that is over against Jericho the (senses). This means that we comprehend ourselves from a standpoint above the forces of nature, where we look forward to future conquests, comprehend what is at hand, and realize our spiritual supremacy in dealing with the senses.

And we see all the land of Gilead (record of experiences) unto Dan (out of which has come judgment). And all Naphtali (opposing forces) and the land of Ephraim (affirmative, the will), and Manassah (negative, the reason), and all the land of Judah (abiding state of devotion). And the South (not yet perceived), and the plain of the valley of Jericho (sensuous centre), the city of palm trees (strength and vitality), unto Zoar (little; all the details). This is the substance (land) which was promised to Abraham (faith), Isaac (joy in the Lord), and Jacob (supplanter; step by step overcoming the animal man, Esau). Spiritual Perception, the servant of the Lord, sees all this established in the character, but is not allowed to possess it. A greater good is in store for it. Moses is buried in the valley of Moab over against Bethpeor (house of sleep), but no man knoweth his sepulchre unto this day. Spiritual Perception disappears in the depths of Being when Spiritual Realization appears, and its mystery is beyond human comprehension.

A new centre of Wisdom is established in consciousness; Joshua (Savior; same as Jesus) son of Nun (the Eternal) has had the hands (powers) of Moses laid upon him, and becomes the leader of the children of Israel. Jehovah, Joshua, Jesus, are all from the same root, and mean, I AM. When man reaches that point in his development where he can say understandingly and with power, "I am that I

am," he has found his *Savior*. The Eternal God has taken up His permanent abode in him. "Though Christ a thousand times in Bethlehem be born, unless he's born in thee, thy soul is all forlorn."

Lesson 13. September 28.

REVIEW.

GOLDEN TEXT— *Thou shalt remember the Lord thy God.*—Deut. 8:18.

LESSON I. *The Giving of Manna.*—Exodus 16:4-14.

I AM Affirmation: I am fed by the daily affirmation that God is the substance of my support.

LESSON II. *The Ten Commandments—Duties to God.*
Exodus 20:1-11.

I AM Affirmation: Infinite Wisdom declares its law in me.

LESSON III. *The Ten Commandments—Duties to Men.*
Exodus 20:12-17.

I AM Affirmation: The fount of Divine Love within me, which flows forth at my word, adjusts my relations with all men.

LESSON IV. *Worshiping the Golden Calf.*—Exodus 32:1-6, 30-35.

I AM Affirmation: Strength is an idea in Divine Mind, therefore my strength is spiritual and not material.

LESSON V. *The Tabernacle.*—Exodus 40:1-13.

I AM Affirmation: Divine order reigns in my mind.

LESSON VI.—*Nadab and Abihu (Temperance Lesson).*—
Leviticus 10:1-11.

I AM Affirmation: Divine purity preserves the Life within me.

LESSON VII. *Journeying Toward Canaan.*—Numbers
10:11-13, 29-36.

I AM Affirmation: I trust the guidance of Intuition,
because Divine Knowing is my Spiritual inheri-
tance.

LESSON VIII. *Report of the Spies.*—Num. 13:26-14:4.

I AM Affirmation: One thought of courage is
greater than a multitude of fears.

LESSON IX. *The Brazen Serpent.*—Numbers 21:1-9.

I AM Affirmation: My true thought centered in
Thee erases all rebellious, complaining ideas.

LESSON X. *The Prophet Like Moses.*—Deut. 18:9-19.

I AM Affirmation: My discernment is Spiritual,
and I have faith in the Spirit of Truth, who will
lead me into all Truth.

LESSON XI. *Loving and Obeying God.*—Deut. 30:11-20.

I AM Affirmation: I deny the human ignorance
that believes God to be invisible. God is Spirit
—the One Everywhere Visibility. The Spirit
which I am now, and always was, recognizes this
Omnipresent Intelligence and Power.

LESSON XII. *The Death of Moses.*—Deut. 34:1-12.

I AM Affirmation: I freely let go the shadow,
that I may have the Substance. I am the Sub-
stance of things hoped for, the evidence of
things perceived.

Lesson 1. October 5.

JOSHUA ENCOURAGED.—Josh. 1:1-11.

FOURTH QUARTER.

Studies in the Old Testament from Moses to Samuel. From
October 5 to December 28.

GOLDEN TEXT — *Be strong and of good courage.*—
Joshua 1:9.

In the study of Bible symbology we should remember that the death of a character does not mean that there is a total disappearance from consciousness of the mental action which it represents, but that it typifies the obscuration of that particular phase of activity as a dominant quality, and the ascendancy of some other faculty that needs development.

In a certain stage of our development we depend almost entirely upon the Divine Law which Moses represents. We do not assert the I AM of our Being, but depend entirely upon the Law to bring us out of the wilderness of sense.

We find, however, that God is identity as well as life, and love, and intelligence, and to express His perfection in the "image and likeness" we must develop the I AM power of Being. Hence the necessity of the retirement of Moses and the ascendancy of Joshua as leader of the forces.

Joshua means in Hebrew, "Jehovah is Savior." His name originally was Hoshea, the same as the prophet Hoshea, signifying "salvation" or "help." To this was added afterwards (Num. 13:16) "Je" for Jehovah; and the name became Jehoshua, "Jehovah is salvation," shortened to Joshua, later modified in Neh. 8:17 to Jeshua, from which came its Greek form in the Septuagint, *Jesous*, Jesus. Thus Joshua and Jesus represent the same faculty in different states of activity.

The Jordan is that great stream of mortal thought which runs through the race consciousness, and which we find within ourselves as an ancestral inheritance. To march boldly into this muddy stream requires fortitude and fearlessness. Joshua was told to be "strong and of good courage."

"Every place that the sole of your foot shall tread upon," represents that mastery of the I AM which comes when we "put our foot right down" on conditions and affirm our dominion.

Lebanon means "white mountain;" Euphrates,

“fructifying.” Hitties, “opposition,” that is, you are to come into a consciousness of the purity of your being, that it is fed and fructified by a stream from on high, and you shall overcome all opposition. This is the promise of the Lord to every child who overcomes in the name of the Divine I AM, the Supreme Will at the centre of our being.

The “book of the law” is the understanding of the Divine Law, which is Moses. This is not to depart out of our mouth. We are to speak the truth always. We are also to meditate day and night. When we do this there is no danger of our affirming the I AM power from a personal or egotistical standpoint. True prosperity and success always result when we think and act from the Universal.

Lesson 2. October 12.

CROSSING THE JORDAN.—Joshua 3:9-17.

GOLDEN TEXT—*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isa. 43:2.

There is a stream of thought flowing through the mind constantly. On its bosom are carried good thoughts and bad thoughts, with all their varying degrees from the highest to the lowest. This stream makes the race consciousness, and it is our heritage from generation to generation. It is the Jordon judgment) of all the past thoughts and acts of humanity. Its substance is essentially pure, but error has filled its banks with a flood of muddy water (ignorant negations.) The I AM (Joshua) must pass through with all his conscious mind (people) before he can take possession of the “promised land,” or subjective consciousness.

The aliens mentioned in the tenth verse of this lesson represent invasions of thought from without, and the evidence that there is a higher power at work with us is that these inharmonious thoughts are in a measure eliminated, and bodily health more

pronounced, as soon as we claim the I AM power.

"The ark of the covenant" represents a spiritual principle which we all possess, but which transcends ordinary consciousness. The "priests" are those thoughts that transmit to the conscious mind the flashes of intelligence and superior powers which are native to the spiritual principle.

We cannot pass through this Jordon of mortal thought in our own personal strength—we must come in touch with some of the more interior forces of Being. These superior powers are ours, but we have allowed them to become inactive through non-recognition. Now they are to be brought into consciousness in the very centre of our mortal thought. We are to place them in the very midst of this flood of thought and cut it off, while the I AM, and all that follow it, pass into the realm within. In one of its aspects this is "going into the silence." We affirm the presence of Spirit as all and shut out the thoughts of sense, when a new state or presence comes to us, and we realize that which is beyond words to describe.

This passing over Jordon is not accomplished all at once and the "promised land" entered as you would go from one place to another on earth. But each day we affirm the power of the I AM, we invoke the presence of the spiritual principle within us, and its power to shut out every mortal thought; we concentrate all our attention upon the depths of the life within, and step by step we are led into that land of "milk and honey" lying just below the line of our everyday life.

Lesson 3. October 19.

THE FALL OF JERICHO.—Joshua 6:12-20.

GOLDEN TEXT—*By faith the walls of Jericho fell down.*—Heb. 11:30.

When Joshua, the I AM, crosses the stream of turbulent thoughts that flows between the inner and the outer realms of man's being, the first proposition that confronts him is that the body is material. This

is the walled city Jericho. These material walls have to be leveled before the soul can possess the body processes and direct them.

That the body is not solid and that matter is a supposition of sense consciousness, even physical science is demonstrating. The cells of the body are not even in contact, but are separated by air spaces, and as a modern physiologist says, "revolve around one another like cannon balls." The X-ray also proves the flesh to be transparent. But so long as we believe it to be solid, and make no effort to do away with that belief, it will seem to us to be a material body.

Nothing is solid. All is in a state of flux. Heat, light, electricity, magnetism, the so-called material atom itself, are but modes of motion in a universal energy, according to the modern school of physical science. Aristotle was called a madman because he declared that the universe was created and sustained by God through a musical law. Modern research reveals this law everywhere. All structures large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord. When the bridge at Colebrooke Dale (the first iron bridge in the world) was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, when it swayed so violently that the workmen commanded him to stop. At one time considerable annoyance was experienced in one of the cotton mills in Lowell. Some days the building would be so violently shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experience proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it faster or slower, so as to put it out of time with the building. Marching armies break step when

crossing a bridge, and a dog trotting in steady measure will cause some bridges to tremble violently. In the Alps the bells on the mules are tied up after a storm that their combined tinkling may not start an avalanche.

The body has its keynote, and its material walls can be shattered when the right vibration is brought to bear upon it.

The inner spiritual principle, or truth of man's being, represented by the ark, and the thoughts that emanate from it, or statements of that truth, the priests, are of first importance in this process. These precede every act when in Divine order. The blowing of the ram's horn represents the denial of adverse conditions (ram's horns) and the affirmation of the power of Spirit ("the Spirit bloweth where it listeth"). The armed men that precede the priests are the "I can" and "I will" attitudes of the mind.

Seven is the scale upon which all structures in the natural world are composed. There are seven principal functions in the organism on its natural side, such as digestion, assimilation, circulation, respiration, etc. Each of these is based in a spiritual idea, which has to be appealed to in dissolving the materiality of the body. This is not accomplished all at once, but has its steps or degrees, represented by the "days." In each degree we are to encompass the whole city, that is, go to every centre of consciousness in the organism and declare the truth of Spirit from every standpoint. When this has been accomplished in Divine order, step by step each day for six days, on the seventh day we give the final treatment, which is a realization of spiritual wholeness, and the whole consciousness will respond (all the people shout), and we know that we have conquered, taken the city.

None of the inhabitants of this city are to be saved except Rahab the harlot. This means that all sensations of a material character are to be erased except *feeling*, or the affectional nature. This has been untrue to the purity of Spirit, but is to be redeemed. Rahab afterwards married Solman (clothed).

All the silver and gold and vessels of brass and iron are to come into the treasury of the Lord. That is, all the enduring qualities of the body are to be dedicated to Spirit and held in the spiritual consciousness.

HEALING WATERS.

One of my favorite methods of training myself was to imagine some extreme situation, and how I should be obliged to rise to the emergency, then act at other times when there was no emergency as though there were — *e. g.*, if I felt very dull, stupid, heavy, or even in pain, I would think how quickly I should jump up if the house were on fire or someone were dying and wanted me. Then I would act in the ordinary things of life from that standpoint, saying, "If I could do it once under extreme circumstances, I can do it always now that I know the power to do it is *always* within me." Not that I did so *every* time, but it was a decided change of attitude, and was acted up to many times, and is used today upon things which are comparatively as far ahead of me now as those were in those days.

And under and through all the vagaries of my thinking I would come back to the affirmations. Even when I could not move for hours because of pain or weakness, still I affirmed "I am power" — not to make myself well, but solely because I must use thought to do true thinking.

As diet and hygiene had been such powerful forces in my life, it was but natural that I should turn my attention to them first to see how much power they really had.

For instance, during the first weeks, I was eating rice pudding one day for luncheon, and after tasting it poured some cream over it; it was not sufficiently palatable as it was.

I suddenly realized what I was doing, which was that I was following my sense of taste only, and not the needs of hunger. It was rather a shock to me, for I had always believed myself to be a very simple eater.

On the spot I resolved to break that habit, and or days ate nothing unless I could eat it without any

seasoning of any sort (except salt) — potatoes without sauce, gravy or butter; porridge and all cereals without any dressing whatever; and bread without butter, jam or anything to help it on its downward way.

The first day I simply could not eat anything, but by dinner time the next night I could eat dry bread and plain boiled potatoes with a relish. After that night I kept up my regime for some days until I could eat anything with enjoyment. Many times after that I did it, and gloried in the sense of freedom which it gave me.

I had always been very dependent upon having my meals regularly. It had been one of my strongest beliefs I had had. Regularity was an absolute necessity to a healthy condition of body — much or little, it must be taken regularly.

One day not long after this I was driving and could not get my luncheon at the usual hour. At first I grew very faint, and said to myself, "I cannot go on, I must stop and get something to eat." Immediately I remembered and said, "If I am all-powerful over the body, why must I eat at a certain hour or be faint? Spirit never feels faint, and I am spirit, and can use this body of mine as I wish."

In a few moments I had an exquisite sense of satisfaction, mental and physical, and waited quite easily until dinner time. After that I used to eat just when it was most convenient to me and to others — sometimes living very regularly for weeks, and again utterly disregarding regularity. In all this I had no idea of trying to do without eating altogether. I only wished to be free to eat, how, what and when I would.

The same with exercise and fresh air. I saw that if one must have fresh air all day and plenty of exercise or be ill or exhausted, he was making that a power over him, and I began to break down my belief in their power over me, little by little it is true, yet surely. Besides I saw that it was a wrong belief as much as to believe that food could hurt one.

The summer and autumn were past and winter

nearly over. And what had I at the end of the eight months of altered thinking to show as results? I was very contented, I disliked no one nor anything, many of my fears were gone, I worried much less, I was daily growing out of my sensitiveness, my heart troubled me but rarely, and my neuralgia was entirely gone. Naturally, I thought I was doing well enough. In fact, I was very much better in health of body than I had dreamed of being when I first began to study.

So far I had not been able to talk about it. I could say that thought made one ill or well, but I could not theoretically prove it. Nor could I speak enthusiastically of it. I was proving it practically every day of my life, but all the recognition it received from others was, "Mrs. Gillen will kill herself; I never saw anything like it." To me: "You are mad, you know; how long do you think you can go on at this pace? You'll drop dead some day, and then what about your science?" "Wait until I do," I always answered.—MRS. ANNA GILLEN, in *Expression*.

IN THE SILENCE.

"The Kingdom of God is within me,"
 I am filled with its peace and its power;
 Its warmth and its light and its glory
 Are mine every day, every hour.

Omnipotence wraps me in silence,
 And thrills every sense with its Truth,
 But the veil of the mortal abideth
 Till I wake in eternal youth.

Then shall I wake "in His likeness,"
 The perfect Omnipotent One,
 As the floweret opens its brightness
 To the rays of the morning sun.

— H. L. R.

Think of yourself, therefore, nobly, and you will live nobly. You will realize on earth that type of character and faith which is the highest ideal alike of philosopher and hero and saint.—CHAS. W. WENDTE.

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF JULY 16TH.

Subject, "Integrity and Freedom." Mrs. Myrtle Fillmore presided, and said: "If we would ask for the greatest boon to humanity, one to meet all needs, I believe Freedom would cover it all. It seems to be that we are limited or hampered, and there seems to be a gulf between us and Truth. God never made any evil or bondage. We never would make slaves of people, and yet we have the idea that we are slaves to one thing or another, and we are calling ourselves slaves and servants. But we are the children of God, and endowed with the freedom of God. Let us hold constantly the idea of freedom. Let us be free, let us get away from our burdens. You have nothing you do not want. This is the gospel that is very attractive. You are free in Christ. Our good christian brothers talk about this freedom, but we know we are free. Our subject bears upon Freedom—Integrity! We have heard all of our lives about integrity, and know something about its meaning. Webster defines integrity as a "state of being entire, complete, wholeness, moral soundness." It also means pureness—unimpaired, unadulterated, genuine. This is in entire correspondence with perfect freedom."

Mrs. S. E. Welles: "This morning when I awoke I didn't wake very brilliantly; a thought came over me, 'I will arise and go to the Father,' then that parable came to me of the prodigal son. He had to leave behind him all of the old life. Of course he was starting to the Father's house, and he was confident that there was everything in store for him, he need carry nothing with him. The thought came to me, What is the Father's house? It is not the house I am living in because it is not complete. As I came in today I heard the song of freedom, and I thought, Why, the Father's house is Freedom, the Father's

house is Truth, and Truth is free. I must leave behind me all that is contrary to Truth. The Truth comprises everything that is true. It has been a beautiful lesson to me; as I stand here it opens more and more to me. I bless the Lord today that I have found the Father's house, the house of Freedom. It is a blessed house not made by hands."

T. W. Gilruth: "The subject for today is Freedom, as I understand it. What does it mean to me? What does it mean to you, this idea of freedom? Freedom from what? What do you want to be free from? 'Now are we the sons of God.' A pretty broad statement, isn't it? Do you know what it means? 'And it doth not appear what we shall be, but we know when He cometh we shall be like him.' Are you looking for a God that you personalize by seeking him? If you are, you will never find him. The thing that you have to free yourself from is that God is away out yonder. 'Behold the kingdom of God is within you,' and you want to get rid of that idea that the kingdom is outside of you. You want to get rid of that idea as something that you don't know anything about. If you don't know what the house of God is, how can you be a builder? You are building every day. Throw out of your thoughts today everything that you want to get free from. They are the thoughts of Belial. All you have to do is to get right into the house of the living God. Go right into the inside, and look out into the external, and cleanse the body. And it is scientifically true that you are building this house by your thoughts, and you are giving its character to it by the thoughts that you think. True sons of God; what does it mean? It means that we must be in the instruction of the Spirit. Now, it is expedient for this idea of limitation, this Adam, to go away, and it is expedient for you and I to say, 'Get thee behind me, satan.' Put these ideas out of this temple of the living God. And what shall you put in? You shall put in the teaching that is taught in the inner self. It is the Truth that is to be

given to you alone. And when you have received this Truth, don't be a Jonah, because a great fish will swallow you. When you have received it, put it into execution forthwith. And listen to no man, listen to the Spirit of Truth. Then are you the son of God and not till then. A son is one who receives the teachings of a father. Receive the teachings of the Spirit of Truth as it is given to you individually, not those given to any one else. 'And he shall teach you all things.' There is nothing left out. And when you have received that teaching then are you free indeed. I am glad that the Truth has made me free; I hear the voice and keep its teachings.'

Mrs. Edith Hazeltine: "I must tell you how I found freedom. When I first began to study this science I found that I was chained to my material things. I was chained to my children. But one day the thought came to me, 'Give them to the Father, give everything you possess to this Infinite Presence.' I went home and gave everything to the Father—gave my children to the Father, gave everything that I have. You don't know what freedom it was. I was free. I had nothing material, I had given it all to this Infinite Presence that knows better than I do what to do with it. You see my mind was free from material things. When I first came into the Truth I did not believe in God. I had found Him when I was a child, but I had not known Him since. Now, I know Him to be within me, and the Intelligence, the Wisdom, the Life that is God is all to be unfolded in and through me. I just say, 'Infinite Wisdom guides me.' When my children go away from me I just say to them, 'You dwell in the secret place of the Most High. You abide in the shadows of the Almighty.'"

Mrs. Jennie H. Croft: "We have heard in the most clearly expressed way what we should be free from, and I asked myself, What do I want to be free for? I want to be free from all bias and preconserved opinions, that I may receive the illumination from the Spirit of Truth within my soul. I want to be free to

know only the good, that I may manifest that good. Knowing the good and manifesting the good is surely freedom from everything less than the good. I want to be so free that I may grant everyone else perfect freedom. With the proper concept of freedom, we can no more put others in bondage than we would consent to be bound ourselves. Let us allow others the same freedom which we demand for ourselves, that of seeking the Truth in the way which seems to them best fitted to their needs. Truth is one, and is indivisible, but as 'All roads lead to Rome,' there may be many and seemingly diversified methods of arriving at the one Truth. We are individuals, and to be perfect individualists we must be perfectly free, free to choose our own way in which to accomplish our unfoldment. Are we free from ourselves? I think one of the greatest hinderances to our freedom is our affections. We are bound to our loved ones, and seek, unconsciously perhaps, to hold them in bondage to us. By giving our dear ones their freedom we lose nothing of their love, nor are we less loving; in fact, the true love is intensified. Do we realize the privileges we enjoy in this land of freedom? In olden times the pioneers of a New Thought had to meet in caves or hidden corners of the earth. Nicodemus came to Jesus by night, all to avoid persecution. We now may investigate and accept any new ideas without fear of molestation. As a means of attaining our perfect freedom, let us declare our freedom; let our grace before meat be, 'I am free;' let our last conscious thought before losing ourselves in sleep be, 'I am free from all fear; I rest in Omnipotent Good.'"

THE MEETING OF AUGUST 6th.

Mrs. Jennie H. Croft, leader. Subject, "The Word."

"In the beginning was the Word, and the Word was with God, and the word was God."—John 1:1.

"What is the understanding we get as we medi-

tate upon this passage? We have thought that it referred to Jesus Christ, the man of Galilee, and so it does, but not in the way we have been led to believe. That Jesus of Nazareth, as a person, existed in the beginning with God, and was God, is inconceivable. Some think the Word means the Bible; some discern the Word in nature only. What is it to us? Word has the double meaning of thought and speech. In this light, when we repeat the words of our text it is the same as saying that 'All is Mind, and Mind's idea,' or, 'All is Spirit operating through Mind, and its expression,' and as thought and word are inseparable, so the thought of Divine Mind is inseparable from its expression, idea, and the Word is the inner reality expressed in outward form. God's idea, or thought, of Himself, is inherent in each individual unfoldment. It is the germ of life, the word of Infinite Intelligence clothed with creative power, which unfolds in conscious, individual manifestation. This explains how 'The Word was made flesh and dwelt among men,' and how Jesus, the Christ, equally with all and each individual expression of the one God, was with Him in the beginning, and is inseparable from Him now and always. The Word then is God's thought expressed. 'Without the Word was nothing made that was made' is true both of God and God's idea, for the activity of Mind embodies itself in expression. This explains creation; this shows us how there is but one 'only begotten son' the perfect idea of the perfect God, and that I am that son, for all the existence that it is possible for one to be conscious of is my own. We exist in consciousness only, and when I am awake to this fact I know that I (the real I) am the Word which is co-existent with God—God's thought in expression."

I believe in God as the one Love, divine, impersonal, and infinite; that Love that fills all space and that *faileth never*. In it am I eternally folded.

— HANNAH MORE KOHAUS.

THE UNITY OR DIVINE ATTRACTION OF THE INNER LIFE.

J. P. COOKE.

"The Truth shall make you free!" Truly a grand motto for any journal, if it is lived up to. One of the truths which will help to free us is the conviction that to do the will of our Heavenly Father, that is, to form ourselves after the purest Ideal of Goodness which life, nature, conscience, revelation present as a pattern to us, is the greatest work—the ideal labor of our earthly development.

We know and revere that Ideal Goodness only so far as we recognize, love, and imitate that object of our worship, be that object the inner, living light of the universe, or the angel teachers that are witnesses to that light. To prefer universal rectitude, the boundless love of God and our fellow beings, the divine and perfect love before all other good, is the only true wisdom, is the only real spiritual worship.

Immensity is held together by the attraction of God. His rays of the inner light hold all creatures by this law of the inner life, light attracted to light, darkness in the inner life being attracted to darkness. Hence we have divine humanity and animal humanity.

What is God's grand idea and purpose in thus creating man? It is to bring human minds into perfect rapport with His own ideas, His love and wisdom.

His design throughout the whole creation is to train up His spiritual children to immortal goodness. All of His laws are a blessed summons to the exercise of universal disinterested love, a love which in itself is joy and blessedness.

The whole sphere of religion is but a spiritual travail, a coming up, an evolution of the inner life into an active, outer, more conscious being, through various conditions and circumstances, to the same goal, to the same ever living, breathing light of life and goodness.

In all the great world religions we see an evolution out of the material man, an angel, or spirit developing from the earthly man, and the same God is the attraction and the inspirer of them all. Their differences are accidental and non-essential; their unities are essential. The contradictions come from the same spiritual truth adapting itself to varying circumstances and different natures.

His great end is to unite all human beings by universal justice, love, to bring all spirits into harmony by moral bonds, to reconcile all that is partial, narrow, selfish, separate, and to make them all of one brotherhood by love.

When this end is attained there surely exists a heaven of angels from the human race.

Dr. W. E. Channing expressed the idea perfectly when he said: "I believe that Christianity has one great principle which is central, around which all its truths gather and which constitutes it the glorious gospel of the blessed God. This great principle can be briefly expressed. It is the doctrine that God purposes, in His unbounded Fatherly Love, to perfect the human soul; to purify it from all sin; to recreate it after His own image; to fill it with His own spirit; to unfold it forever; to raise it up to life and immortality in heaven. That is, to communicate to it from Himself a life of celestial power, virtue, joy. The elevation of men above the imperfections, temptations, sins, sufferings of the present state, to a divine being. That is the great purpose of God revealed and accomplishing by Jesus."

I cannot speak adequately of things so true, so sublime, yet so evident. As we look upon man and admire his strength, his grace, his tendency, his genius and his art, it seems, in its inner life and purpose, to be the very presence of God. What becomes us at this grand point of vision? Not exhortation, but songs of joy, of praise and of gratitude.

God is! And by His power, His law of the inner life's control, by His love he will raise us up from this body of death and bless us.

Glory be to that holy name — His Unity!

TREATMENT AGAINST DEAFNESS.

You resist not the devil; you do not resist God.

You are.

You do not resist sickness; you do not resist health.

You are.

You do not resist death; you do not resist life.

You are.

You do not resist pride; you do not resist meekness.

You are.

You do not resist poverty; you do not resist riches.

You are.

You do not resist failure; you do not resist demonstration.

You are.

You do not resist evil; you do not resist good.

You are.

You do not resist indulgence; you do not resist asceticism.

You are.

You do not resist ignorance; you do not resist knowledge.

You are.

You do not resist marriage; you do not resist celibacy.

You are.

You do not resist bigotry; you do not resist freedom.

You are.

You do not resist error; you do not resist truth.

You are.

You do not resist vice; you do not resist righteousness.

You are.

You do not resist trial and temptation; you do not resist the Holy Ghost.

You are.

You resist no statement whether you believe it or not.

You are.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGe Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

September 20th to October 20th.

Divine order is established in my every thought and act.

Noon Thought.

(Held daily at 12 M.)

I am cleansed by the power of the Christ Word.

DAILY WORD.

The powers of Deity are beyond description and enumeration, yet both description and enumeration are needed for the benefit of the devoted.

— MOHINI M. CHATTERJI.

MONDAY—The good that is for me is my God. My God is Life, Truth. Love, Substance, Intelligence, Omnipresence, Omnipotence, Omniscience.

I do not accuse the world or myself of having lustful passions or sensual appetites. God is all.

TUESDAY—In my idea of good there is no mixture of evil. There is no evil in Omnipresent Good. There is no opposition to God the Spirit. There is therefore no matter. There is no absence of Life, Substance or Intelligence. There is nothing to hate. There is no sin, sickness, or death. There is no burden on my Spirit. There is no failure possible to me.

I do not accuse the world or myself of being a deception. There is no deception. All is Truth.

WEDNESDAY—My Good is my God. My God is my Life, my Truth, my Substance, my Intelligence, my Understanding—Omnipresent, Omnipotent, Omniscient. I am my own understanding, and by it I live and move and have my being, reflecting Wisdom, Strength, Holiness, Unity. I am Spirit, Mind, Principle, and radiate the Light of Omnipresence,

Omnipotence, Omniscience. My God works to will and to do that which ought to be done by me. I direct all things by Absolute Principle, and cannot sin, suffer for sin, nor fear sin, sickness, death. I understand God, therefore "The Father and I are one."

I do not accuse the world or myself of sin. All is Good.

THURSDAY — I believe that my Understanding folds me 'round with omnipresent, omnipotent Omniscience. I have faith in God; I have the faith of God.

I do not believe in evil; I believe in good. I do not believe in satan; I believe in Jesus Christ. I do not believe in discord; I believe in peace. I do not believe there is any opposition to Spirit; I believe Spirit reigns supreme today throughout all the world. All is Spirit.

FRIDAY — The words that I speak unto you, it is not I that speak but the Father that dwelleth in me, He doeth the works. I am meek and lowly of heart. As Spirit, which I am, I can preach the gospel, I can heal the sick, I can cast out demons, I can raise the dead. I now work the works of God.

I do not accuse the world or myself of foolishness or ignorance. The wisdom of Jesus Christ reigns in all mankind supreme. All is Good.

SATURDAY — I understand the secret of instantaneous Spiritual demonstration. I am Omniscience, I am Understanding, I am Strength.

To all the world I proclaim: You are the perfect creation of the living God — Spiritual, harmonious, free, fearless. From every direction, everywhere, come the words of Truth, making you know that you are wise, glad, and at peace. You are the living demonstration of the presence of Jesus Christ. I am satisfied with my world. All is Good.

SUNDAY — While knowing all things and doing all things, I am identified with nothing. I am absolutely free.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

72. After the Master arose from the mortal (the grave) did he ever condemn individual or institution? — E. V. B.

After Jesus had completely surrendered his humanistic ideas of life, which was accomplished at the crucifixion, he arose to that plane of spiritual perception where he saw the individual as he is in reality, and condemnation had no place in his consciousness. His mission and the purpose of his whole life was to teach "a better way," and he taught us to love and forgive, and not to condemn. After the resurrection there was no denunciation of others or their ways. He recognized that each individual was the expression of the one perfect source — God, and consequently there was nothing to condemn. The mistakes made in the unfolding of the perfect individual are no more to be condemned than the weak, uncertain steps of the little child in learning to walk. Institutions are reared upon the beliefs held by a community that they will serve best the needs of the people, and, although a mistake oftentimes, they serve their purpose until a higher degree of understanding is reached. In fact, they often serve as stepping-stones to the higher ideals. We do not condemn the scaffolding which is necessary to the erection of any imposing structure. We know a point will be reached when we no longer need such help. Thus it was with Jesus the Christ, and thus it should be with us who are endeavoring to live the Christ-life — allow condemnation no place within our mentality.

73. Will you kindly explain the meaning of Christ's statement about "The sin that is committed against the Holy Ghost shall *not* be forgiven," and oblige. — A SUBSCRIBER.

The idea that *any* sin, if repented of, shall not be forgiven, is utterly foreign to the teachings of the Christ, and to the fact that the one Supreme Power in the universe is Love. We read also that "no

murderers shall enter the kingdom of heaven," which has been interpreted by many to mean that a person who has committed murder is forever damned. We hold that if a person entertains murderous thoughts he is not in that state of harmony which is heaven, nor can he be until he ceases to hold such thoughts, and substitutes those of love in their place. When this is done to the perfect and permanent exclusion of the unloving thoughts, then is that person in heaven, no matter what he may have done in the past as the result of wrong ways of thinking. The sin against the Holy Ghost is the failure to claim our birthright; to recognize and declare our divine origin. If we say we are weak, miserable worms of the dust, we are defaming and degrading our source, and this is blasphemy against the Holy Ghost, which is not forgiven so long as we continue in that line of thought, for we reap the results in weakness and miserable conditions. But when we realize that we — the real self — are one with and like unto the source from which we came, that potentially we are perfect, and that that perfection is seeking expression through us, that all that the Father is we are, then is God, and man, the expression of God, enabled and glorified together. This does away with the old ideas and their results, and the new and right concept of man takes its place in the consciousness, and the mistake or sin is done away with — forgiven.

Question 65, in the July UNITY, desired an explanation of the text, "Agree with thine adversary quickly," etc., the answer being that of non-resistance, refusal to fight, etc., and the seeking of a reconciliation. A. M. Crane, one of our good Boston subscribers, sends us this further explanation of the text:

"In the explanation given in July UNITY of Matt. 5:25, a little additional light is derived from knowledge of the fact that the Greek word there rendered 'adversary' really means 'opponent in law,' and is so defined by Young, Thayer, and others. This does not destroy any of the symbolism or spiritual significance which may be attached to the expression, nor does it limit its practical application, but it intensifies its prohibition of any special form of resistance of evil."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Beautiful truth! Glorious, glorious truth that is dawning upon the hearts of men. Behold the truths of prophecy. Right here in our own beautiful America comes the dawning of Truth and the fulfilling of the prophecy. Behold the wondrous significance in the very name of our beloved country — United States — The Union — Unity. It is a symbol sent in advance to herald the millennium. The unity of people of all nations gathered and living here as brothers one to another and in unity with the Eternal Energy.

One Bible prophecy is: "And because He loved thy fathers, therefore He chose their seed after them and brought *thee* (not them) out in His sight with His mighty power out of Egypt (darkness of ignorance). To drive out nations from before *thee* greater and mightier than thou art, to bring *thee* in, to give *thee* their land for an inheritance *as it is this day*." The name of the United States also has an astrological significance. Astrologically interpreted, it means "Masters of Secrets — Creation." The recent researches and discoveries, both in material science and in metaphysics, all point unerringly in this direction: Metaphysics, that we are master of secrets; material science, that we are to master creation.

— ELBERT LEE MARSDON.

How delightful would it be to find the four gospels as a new book, and, uninfluenced by theological bias, for the first time to read the story of Jesus in the fine white light of simple truth, uncolored by the sectarian false lights that stain the fair page; with fresh, clear sight to see just what is said about Jesus, and said by him, and, free from

creed traditions, to become acquainted with him as a new character. The Jesus of dogma, a problem never settled, but forever varying in the differing opinions of Rome and Scotland. The Jesus of character all the while leads the best progress of the ages. A change is coming over the thought of Christendom. Note the influences that are bringing people and preachers of all sects more and more to the Jesus of character.

The Jesus of character shows the possibilities of man at his best and of divine life on this planet; so as elder brother takes man by the hand, brings him to his own better self, warms his heart, cheers him, and leads him up to the heights of God. What think ye of Christ? is a question that tests our idea of Christianity. What would Christ think of us? is an equally searching question that would test our practice of Christianity. Within our remembrance, what numbers of new lives of Christ have been written — by Funnors, and Farrar, and Beecher, and Abbott, and Geikie, Schenkel and Keim, Kuenen, Renan, and others. What are they all? Not pictures of the eternal God who rules Orion and the constellations, but pictures of the man Jesus, the peasant of Galilee, walking and talking among men in the spirit of Christ, showing us the ideal of divine humanity — the Jesus of dogma replaced by the Jesus of character. He thus shows us the possibilities of human nature as God made and meant it to be. He renders possible on this planet the Kingdom of God, and leads the way in which mankind, under God's own teaching and discipline, will one day realize, that is, make real, the kingdom of heaven.

Do you tell me that modern life and American conditions are so utterly different from the narrow ways of Judea in that early day, that the simple life of Jesus furnishes no standard or example for our guidance? Details may change, but principles are eternal. Conditions change, and application vary with the ages, but the Golden Rule changes not. It

stands eternal — eternal as the axioms of Euclid, which the new engineering only more fully unfolds. So needs America today, not some newly-found religion, but, as the standard of true life in all her affairs, the old story of love to God and man, illumined and made clear in the principles of the gospel, the sermon on the mount, the Christ Spirit, and the Jesus of character. We are not “out-growing him,” as some affirm, but only beginning to appreciate him. To help humanity forward let us not disparage him, but rather hasten the return of his true presence. Man still craves those great spiritual truths that meet us in this material world.

— CLARA S. CARTER.

“Except a man be born of water and of the Spirit he cannot enter the kingdom of God.”

What does it mean? I have
ENTERING THE KINGDOM. repeated the words over and over again. At last these words came to me: “Unless a man affirm and deny, he cannot enter the kingdom of God.”

Deny what? The devil and all his works. Affirm what? God and all His works; all that is good. I looked around my rooms, and saw chairs, tables, clocks, and vases, and so many other things; and my vision broadened, and I saw hundreds of people at work for me, all doing their very best; and I saw, as it were, into their innermost self. They were filled with joy and gladness, and seemed to lose sight of self. They admired and loved their work, *for it was good*. Their money, their living, they did not seem to think of it; or if they thought of it at all, it was an after consideration. Then I saw every dollar I had paid for the things; oh, I was so glad, for that was their life. Their love and their work had gone out to me, and to all the world. Truly all is good.

— MRS. A. M. CHASE.

How many people realize the baneful, often fatal,

influence of unhealthy thoughts? How many know that ordinary unreasoning fear of disease may be as deadly as an inoculation of poisonous germs?

UNHEALTHY
THOUGHTS
THAT KILL.

Yet this is an established fact. Physicians are coming more and more to recognize the power of mind over the body, and almost every practitioner will admit that a large part of his work is the use of mental suggestion in overcoming morbid bodily conditions.

Every one has noticed the influence of a cheery personality in the sick room. One physician by his sunny confidence and cleverly-turned assurances will seem actually to impart new strength and tone to the diseased body. Another physician with a solemn, gloomy countenance and demeanor suggestive of an undertaker will strangely depress and retard the patient.

And the same is true of one's own thoughts. In fact, it is hardly too much to say that every thought has its effect on the condition of the body. Imagination can give one almost any disease on the calendar.

It is said that there is the germ of fatal thought in every 99 persons out of a 100, and that the cultivation of optimism and philosophy is practically a universal necessity.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers; cases which admit of no doubt whatever that the disease resulted from constant morbid fear. We should have far fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease. But morbid-minded persons on hearing that there is cancer in their families generally do the very worst thing they can under the circumstances — they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly, and every trifling ailment

which troubles them is at first mistaken for the premonitory symptoms of cancer. The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop.

A melancholy thought that fixes itself upon one's mind needs as much "doctoring" as physical disease; it needs to be eradicated from the mind, or it will have just the same result as a neglected disease would have. The thought-disease sometimes cures itself after running its course; so does smallpox. But who would settle down to suffer from smallpox and chance recovery, as thousands of foolish persons settle down to let the thought-disease which has attacked them, do its worst?

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts (of which there is a store in everyone's possession), bright companions—cheaper than drugs, and pleasanter.—*Post-Dispatch*.

YOUR CELESTIAL CHARACTER.

We sometimes hear the remark that "he has a great good soul, but he hides it from others."

There is the trouble—in the hiding. Why do people hide their "great good souls"? What is the use of having the nature of an angel, and displaying one something like a bear?

Away with all your pretenses of severity, suspicion, deceit. Be yourself. Appear as yourself—in all your native love, kindness, generosity, usefulness, gentleness, encouragement; in all the glory and beauty and sweetness of your real celestial character.
—*Fred Burry's Journal*.

Some people pray; others there be who say prayers.—ELBERT HUBBARD.

EDITORIAL COMMENTS.

This seems to be a very deep subject to me. I will have to get something that will explain more explicitly the grounds for the assertions made in these tracts. I do not understand "this indwelling Christ;" "that my separate organs are Spirit, and that I can direct this Spirit or Life;" "that I am on an equality with the Christ," how that I can address my liver, heart, limbs, etc., and direct them. I know that one's mind has much to do with his health, but to what extent? Please give me further information on this subject.

— R. C. M.

The foregoing is a sample of many communications we get from people who have just learned of this science, and who want the whole philosophy written out in a letter. Just why they should expect the deepest philosophy that the human mind is capable of comprehending communicated to them in a few words is beyond our comprehension; but they do, and their name is legion. Our desk is piled high with requests for healing formulas for every ill that flesh is heir to, and nearly everyone wants something easy and simple. People who have devoted years to the study of music, mathematics, medicine, etc., expect to comprehend metaphysics in a single lesson. At a social gathering a lady was explaining to a group of people some quick metaphysical healing she had done. Among the listeners was a doctor, who said, "Madam, won't you please tell me in a nut-shell just how you did that?" She replied, "Doctor, won't you please put in a nut-shell what you have learned through study and experience in *materia medica*, and then we will exchange nut-shells."

"Seek and ye shall find." This is a science, and it gives up its myteries to those only who are willing to study it with the same patience and devotion that they do other sciences. Healing formulas are not relied upon by the experienced metaphysician. The combinations of thought are too complex for any set of words to cover. Yet right words, well used, quicken the mind, and always lead to deeper understanding

and a certain quality of spiritual power results. So we say to those who are not yet in understanding, use the formulas, and be patient. Study the lessons, read the literature, employ the best teachers, and be diligent in your affirmations and denials, and you will in due season get into this greatest of all sciences — the Science of Being.



We now and then answer a private letter that contains points that are helpful to many and we make extracts from some for this department. A lady asks if it is right for her to treat another when she herself is yet in bondage to certain beliefs. Other questions are also considered, which may be inferred from the answers:

The Scientists who have to demonstrate over the world's error thought, do it along new lines, and are constantly growing in power and understanding through the effort made. Jesus Christ took the experiences of humanity, and showed how to handle each one of them. The on-looker may say that he was a man of sorrows and acquainted with grief. The spiritually wise discern that he overcame all these planes of mortality, and rose superior to them, which is very different from going down under them and giving up to them as realities, which is the case with people who are not in the Spirit. Every time you make the effort to overcome some condition in mind or body you are that much stronger, and the result of your effort remains, and you will get the reward of it. It does not make any difference if you seem to fail, go right on with your high statements, and send forth the word, and it will do the work independent of your condition; consequently, I should say by all means help your niece who seems to be in limitations. Give her regular treatments for intelligence and strength, and she will reap the benefit sooner or later. Do not be too anxious for the evidence of your work.

Just when we shall gain the mastery no man

knoweth; we do know, however, that if we do not begin right now we shall never accomplish the mastery. The mere matter of dying and being born again is simply an incident in our experience; life goes right on. I see no reason why you should not demonstrate, but you must keep up your faith in the power of the Good.

The dream which you had of the large Newfoundland dog dying and looking up into your face so pitifully represents the state of your faith (dog stands for faithfulness). When you let go your faith in the omnipresent life you begin to let in the ideas of passing away, and those who have passed away are brought to your remembrance. The Spirit gives you these symbols that you may profit by them and put yourself in "the middle of the road," that is, deny the belief in death or separation, or failure, and affirm your almighty faith in the power of God, the Omnipresent Life, the one undying source of all there is.

You speak of having felt a warmth at the love center, and afterward declared that it was only your imagination. The fact is that the imagination is one of the strong faculties of the mind, and through the imagining power which it represents wonderful results are pictured forth in the body. God uses His imagination in making man in His image and likeness, and so we make this picture man, which is the body, through our imagination. We imagine certain things to be in the organism, and then declare that they are there, and lo! and behold, they take on that which we have said of them; so, keep right on following up the warmth which you felt as the result of your "imagination." This is the work of God in you and you can do mighty things in following it up. Imagine perfection in every part of your body, and that it is substance and life there established, and in due time you will see it manifest.

The ornaments of the human mind are reflections of perfect thoughts.—L. S. H.

EXTRACTS FROM LETTERS.

I want to tell you what I have been working on the past week. A very dear friend of mine was visiting her sister here, and we were together as much as possible. She is a member of the Eastern School of Theosophy, and a very bright little women.

The sister is of quite a different type, and "has troubles of her own." The latter's husband, a strapping fellow of material mould, has been given to periodical potations, which usually result in the smashing of bric-a-brac, threats of divorce, and thunder-storms in general. During my friend's visit, one of these cycles of (r)evolution came on. Something made me go there that day, and as I stepped up on the porch I saw the handsome plate glass of the front door scattered in smithereens about. I was admitted by Mrs. T —, and found she had sent for a lawyer again for advice. When he had departed, they told me all about it. My Theosophical friend said the aura of the house was terrible, that she had been unable to retain any food; that if it was her house she would fumigate it with incense or sulphur candles, and move the furniture about so as to change the position of the molecules, etc. I straightway vibrated harmony to the best of my ability, both by spiritual affirmations and by playing the piano. I stayed to tea with them, and cheered them up considerably.

After tea we discovered a commotion outside and found the populace running to a fire in the neighborhood. If a spear of grass burns, it is enough to rouse the town, as everything is so dry. I started out rather hastily, as the fire seemed to be in the direction of our house. I checked myself however, and waited for my friends, mentally declaring that the fire had no power, that God was All. And incidentally, I mentioned what I was doing. The fire died down almost instantly, and as we picked our way through the crowd Mrs. T — said, "Em, did you put out that fire?" Of course I explained the Power of the

Word, and related other instances. The next day I called there, armed with the Cady Lessons, some old UNITYS containing the Militz lessons, and a volume of Prentice Mulford. Mrs. T—— said that my way appealed to her, and she would read the literature; that she was not even getting crumbs from her church. I held the thought for this man and wife, and talked to them in the silence, and Monday morning I called Mrs. T—— by telephone and asked how things were. She answered, "Fine!" She had declared at first that it was going to be "the regular old ten-day booze," but said I to myself, "Not if I can help it." How welcome to my ear were the tidings that he had come home perfectly sober, declaring he had had no desire to drink, and been perfectly lovely ever since. She said, "It never happened so before, Em, and I sat down and wrote to sister that some Higher Power had certainly been at work."

— E. W. H.

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DEAR FRIENDS: I know whereof I speak, for I was most wonderfully healed by learning these beautiful truths. I was a little, thin, nervous creature that made a mountain out of a mole hill, for I worried over everything until I broke down completely with a severe case of nervous prostration. I doctored three months with the medical doctors but got no relief. I was a physical wreck, and had just about given up in despair, when, praise God, I was led most unexpectedly into this glorious Truth, and today I am a new woman in Christ Jesus. For two years and over I have studied and lived this beautiful Truth, and my friends are astonished at the change, for I am strong, and well, and plump, and my complexion is clear and my cheeks are a healthy pink. My weight before this was from 95 to 100; now it is 121½, and I am still improving. It is wonderful.

— MRS. G. W. C.



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Practical Christianity.

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Blessed are they who grasp the *potency*, the *fitness* and *harmony* of words, and the architectural *skill* of expression.
— S. A. MILES, San Francisco, Cal.

Col. O. C. Sabin, editor of the *Washington News Letter*, has published a German book on the subject of Christology, giving a short history of the science, formulas of treatment, etc. It is a book of fifty pages, and will be sent to every German reader of UNITY free who writes for it before October 1st. Of course, it would be appreciated if you sent postage. Address, Col. O. C. Sabin, Lock Box 374, Washington, D. C.

In the March number of *The American Review of Reviews* is an article by Paul Tyner dealing in an historical way with the modern metaphysical movement. In mentioning our work he says, "Practical Christianity is the name Charles and Myrtle Fillmore have chosen to work under. Like the Divine Scientists of St. Louis, San Francisco, and Denver, the Fillmore following tend to regard the new metaphysics as a new religion, peculiarly divine, and distinctly theological in character. Accordingly they are inclined to flock apart, after the manner of sects, old and new." We object to the inference that we regard this as a "new religion." We have contended for the last twelve years that this is the doctrine of Jesus Christ, and that there is nothing new about it. We claim to be Christians pure and simple, and do not want any other name. We call our application of the Jesus Christ doctrine "Practical Christianity," because we put it to the test in everyday life more closely than the orthodox church, but it is the same old religion, and we are not claiming any new discoveries of any sort. If following the doctrine of Jesus just as carefully as the Spirit of Truth reveals it to us causes us to seem to "flock apart," then we have to confess to being that kind of birds.

The editors spent a pleasant and profitable time during the first half of August in Denver and Pueblo. Our headquarters in Denver were at the Divine Science College, one of the strongest Truth centres in the country. These people say but little about their work, and the world outside has no idea of its power and steady growth. We are gratified at each annual visit to see how deeply and firmly they are intrenched in the living Truth. They are broad and generous, yet consistent, in holding to their polar star, Absolute Principle. There is a widespread idea among metaphysicians that this centre is quite conservative, and limited to a certain teaching. This is far from the truth. They are very broad, and they open freely their chapel to speakers of various progressive lines of the New Thought. They are not bound to any teaching, but accept the good from any and all sources. They have recently started a monthly publication called *Fulfillment*, which is a true exponent of their modest, yet deep and thorough doctrine. It is \$1.00 per year. A club rate of \$1.25 with UNITY will be made for a time. Mrs. Agnes Galer, formerly a worker in the Divine College, Mr. Edgerton, one of the editors of the *Rocky Mountain News* and several other spiritually quickened minds, have joined in a Centre in the Tabor Block for the convenience of downtown people. Its aim is to bring together all the various thinkers along progressive lines and centralize them in one society. They had just started when we were there, but were forging ahead rapidly. Mr. and Mrs. Cobbett have their Truth Home near the Divine Science College, and they work in complete harmony with that institution.

At Pueblo we found the work supported by a most loyal and generous lot of people. Mrs. Lydia M. Keeling holds the Sunday and weekday meetings in her spacious parlors, 108 West Tenth Street. After our visit they formed a society with a committee, who will hereafter co-operate with Mrs. Keeling in maintaining the Centre that has, without wavering, continued through many vicissitudes to proclaim the liberty of the Christ Truth. These warm-hearted people have our sincere thanks for the generous appreciation shown our short ministry there. We love them all, and our hearts glow whenever we think of them. God bless them.

THE INTERNATIONAL METAPHYSICAL LEAGUE.

Secretary E. Burt Beckwith reports that owing to unforeseen delays in completing the program for the Third Annual Convention of the League, the convention will be held in Chicago on the 18th, 19th and 20th of November instead of October. A synopsis of the program will appear in next issue of UNITY.

In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on page 130.

SAN FRANCISCO HOME OF TRUTH.

Encouraging reports come of the influential work being done at this Truth centre, located at 1231 Pine Street. All the services are largely attended, and were it not for the fact that the audience at the various meetings are almost entirely different, the chapel, although recently enlarged, would not accommodate the people. Services are held at 11 A. M., and 7:45 P. M., and Sunday School at 12:30 P. M., every Sunday. Healing meetings are held every Monday evening at 8 o'clock and Tuesday afternoon at 3 o'clock. Healing is administered daily from 11 A. M. to 4 P. M., patients unable to come to the Home being met by appointment; absent treatments are also given. The Home has a corps of excellent and devoted workers, and is in a prosperous condition, Divine Love being the only power working in and through it to bless the world.

SPECIAL CLUB RATE.

Fulfillment, the new paper published at the Divine Science College, Denver, \$1.00 per year, and UNITY \$1.00 per year, will both be sent to one address a full year for only a \$1.25. This club rate is for a limited time. Sample copies of *Fulfillment* may be had free by applying to the publisher, 730 Seventeenth Ave., Denver, Colo.

Mrs. C. A. Shafer, of the Unity Headquarters is spending her vacation in Chicago and Detroit, and Miss Ota White, of the printing department, is visiting in Illinois and eastern Missouri. Jennie H. Croft, our associate editor, is taking a month off among friends in the East.

Lydia M. Keeling, 108 West Tenth Street, Pueblo, Colo., now carries a full line of Unity publications, and can fill orders in large or small quantities. Subscriptions for UNITY, WEB WISDOM and the Sunday School Quarterly also taken.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), FRUIT FROM THE TREE OF LIFE. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 433 Belden Ave., Chicago, Ill.

"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

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Vol XVII KANSAS CITY, MO., OCTOBER, 1902. No. 4.

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LET SPIRIT BE THE STANDARD.

LEO VIRGO.



AM is Spirit. It is the manifestor of the unmanifest. God, the within, looks through I AM to the without. Man in his true estate is just I AM. He differentiates the potentialities of Being. But Being is greater than I AM. "The Father is greater than I." However, "all power is *given* unto me in heaven and in earth."

As the Father (Being) is "greater" than the man I AM, so also are the creations of the Father which are made manifest through man. It is here that man loses his head. He becomes bewildered by the greatness of the creations which have come into expression through him. Standing at the door of thought and ushering through it the multitude of ideas that clamor to be clothed upon, he gets confused and turns his face to the animate world of fleeting, changing forms. Then his power begins to wane. He forgets the all potential, invisible side of Being (heaven) and begins so say, "All my power is in the earth." Henceforth the formed world grows stronger and stronger, and man weaker and weaker, in his own estimation, until he is the slave of his own creations. His soul, with its emotions, hopes and fears; his intellect, with its learning and ambitions; his body, with its passions and appetites; these all cry out in a great tumult, and the man I AM gradually comes to their terms. Where he was once in dominion and clearly saw his spiritual supremacy and I AM power, he is now lowered to an earthly compromise, and the consequent clouded spiritual vision. Yet the all-potential Heaven of Being is not removed—it is present at all places and

times and under all circumstances. Now and then in great extremities, some *man* I AM catches sight of it, and the word is passed along and many are reminded of its presence, and wonderful things are done through its appreciation. It comes with a mighty rush, and the benighted Israelites in the darkness of Egypt are free from their bonds. The power of the invisible God is expressed again through the Moses I AM, and hope spurs thousands on to a "Promised Land." The journey through the wilderness is quickly made, and the "land flowing with milk and honey" is right at hand. But just as the step over into this land is about to be made, doubt rises and tells of "giant" obstacles. This results in a forty years wandering in the wilderness, until all that generation of doubters are dead. Two only remain, Joshua (I AM), and Caleb (Courage).

We live in an age when this realization of the invisible Power of Being has been open to many. It has revealed a plane of thought higher than that of the soul or the intellect. It has opened the invisible eye of man, and he has looked into the All Power of God and has rejoiced to know that "all thine are mine." But are we sustaining our Spiritual standard? Is there any tendency to drop from the I AM to the contemplation of the forms expressed through it?

As we look our literature over and see the gradual lowering of the standard, the almost imperceptible compromise with the world's ideas, we have to admit that the Lord's "pillar of fire by night and pillar of cloud by day" is not so brilliant as formerly. But it may be, and it must be, if we would attain to that necessary full realization of our spiritual supremacy.

Great things are promised those who abide in the "secret place of the Most High." This can mean only that we must realize constantly the presence of the Most High; think the thoughts and speak the words that correspond to that Divine Estate, and do the things that are the legitimate offspring of those thoughts and words. To be faithful to this trinity

requires constant watching of the sense consciousness, for it will in many ways seek to lead us to its plane of action.

Thousands of good people are woefully at variance with a straight carrying out of the ideas of the Most High, yet they justify themselves in what seems most convincing ways. Again and again the prayer of faith goes up from sincere Christians that God may bless the doctor and medicine he uses to heal the loved one. (And who can deny this precious boon?) Yet where is the connecting link between the God of Jesus, who is Spirit, and the materially thinking doctor and his crude material remedies? Prayers are sent out from every pulpit in the land that our army may be victorious over that other army: all children of the impartial God, who has "no respect of person," and is "too pure to behold iniquity."

But these we know have not conceived the true God. We who know Him as He is shall always be found consistent, shall we not? But when we claim God as our Wisdom, our Intelligence, we are not consistent if we look to any earthly source for guidance in thought or deed. There are many who would make us believe that because they have copyrighted some *statement* of Truth that they have therefore discovered Truth, and we should acknowledge them as the Mighty One, and do them honor by following the little creed which they have set up. It is the prerogative of small souls to build up these little sacerdotal ant-hills and for a season fill them with their willing slaves, but, thank God, they have not cornered the living Christ. Jesus saw this tendency of the limited understanding to dominate and claim as its own the all of God's revelation to men, hence his warning, "They shall say unto you, lo! here is the Christ, or lo! there! but go not forth." Christ is the Higher Consciousness of everyone, and that Consciousness may be expressed through us, if we look to it and open the way for it into the world of things.

We know that all substance is the expression of an

idea in Being, and that all things are the manifestation of that substance. Then to truly manifest God as our supply we must look to the God within always, and withdraw our attention from the without. Notwithstanding we hear much about the demonstration of supply by those who have introduced commercial methods into their practice, we know that it is not a complete chain of manifestation if at any point it is under the limitation of the intellect.

We have a right to look for the so-called "miraculous" to take place, even the finding of money in the fish's mouth, if we are faithful to the invisible God and have our eyes fixed steadily on the higher law. There is a growing tendency among the erstwhile sanguine members of our cult to slight the idea that these unusual exploits of Spirit have ever taken place. They are growing intellectually spiritual, and look only for results through accepted and experienced ways and means. To their minds Paul and Silas may have been freed from their chains and prisons by the direct aid of Spirit, but as for them, a good lawyer and the world's ways would suffice.

This materializing tendency of a doctrine that promises new and swifter ways of accomplishing all things, is becoming more and more prevalent. Instead of looking for a "new heaven and new earth," with its justice and equity, metaphysicians are sitting down to the task of perpetuating present social, commercial and governmental conditions as the basis of their paradise.

God's promise of abundant support to those who do His will is being construed to mean that it is His will that wealth shall be attained through a superior understanding and the use of the mental law of accumulation. When Jesus was tempted to turn stones into bread by this adversary of spiritual ways, he said, "Man shall not live by bread alone."

We should be on our guard against this Judas of the consciousness. His other name is Acquisitiveness. He carries the bag, and is a "thief." He so

far forgets his discipleship as to betray and cause to be crucified his Spiritual Self (Christ).

There is a tremendously important lesson in this for all who are trying to follow the Jesus Christ way into the Kingdom. This adversary enters into the consciousness through the appetites. (Jesus gave him the sop.) We strive for money that we may buy that which will satisfy the carnal mind. But it is never satisfied. It hangs itself in the end.

So we know that all these short-sighted methods must be done away with — that the New Jerusalem must come down out of heaven “as a bride adorned for her husband,” new, fresh, pure and spotless.

This typifies the entirely new conditions which are to come to men through the realization of that pure Truth in the heavenly or ideal realm of Mind. It is to come down into earth, and set an entirely new order of things along every line.

Those only will be chosen as its ministry, and through whom this new estate shall be externalized, who are free from the taint of selfishness and lust, and who look for unusual, miraculous things to occur, because “former things are passed away.”

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact year by year; you will be legible on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

— CHALMERS.

“Man is of one substance with God, and when he realizes this oneness, or his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.”

THE POWER OF THOUGHT.

JEANIE P. OWENS.

THE APOSTLE Paul was one of the most profound thinkers of his own, or any age, and nowhere did he show his knowledge of the principles governing our nature more than in that injunction, which is seldom given the prominence it ought to have in our religious teaching, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The power that our thoughts have in affecting the conditions, all the conditions of our lives, is almost incredible to those who have paid no attention to the subject. It is no new discovery, although it is only of late that people seem to be waking up to its real importance. The statement in Proverbs, "As a man thinketh in his heart, so is he," puts in a nutshell what might take whole volumes to explain fully. "As a man *thinketh*;" the one thing that we must all do at all times is to *think*; our minds are incessantly working whether we are conscious of it or not, and when we learn that each thought, however apparently trivial, has an actual value in shaping our character, we can readily understand what a mighty force for good or ill we hold within us. It is the method by which we work out our own salvation, for we must remember that in *all* God does, He works according to law, and this power of thought is one of the greatest spiritual laws yet known to us. "What we think we become." We have the divine gift of free-will, and the shaping of our lives lies to a very large extent in our own hands; we can make or mar them as we will.

"Not in the fabled influence of some star,
Benign or evil, do our fortunes lie;
We are the arbiters of destiny,
Lords of the life, we either make or mar;
We are our own impediment or bar
To noble issues."

We can use this power of Thought for either good or ill, just as one man may throw himself in front of a railway engine and let it crush him, while another uses its power to convey him to where he wants to go. And one thing or another we *must* do. As thoughts are continually passing through our minds, so are they continually working for our weal or woe. Each day that passes fixes our minds more firmly on lines of thought that will ultimately lead us either into the glorious liberty of the sons of God or into the bondage of darkness and ignorance.

The power within us manifests itself by its effects on both our physical and spiritual conditions, on both our bodies and souls. It may, perhaps, be a new idea to some of you that what we *think* has any real or lasting effect on our physical bodies. Nevertheless it is a scientific fact. Our bodies can be poisoned by thought. I mean *literally poisoned*, just as surely, if not as quickly, as if by anything we can eat or drink.

We all know that any sudden or violent emotion will produce an effect on the body. We talk of being paralyzed by fear, and this same fear has often turned hair white in a few hours. We know that if a person has heart disease, or is extremely delicate, any great excitement may prove fatal. One case at least is on record in which a woman suddenly got into a violent paroxysm of rage, and a few minutes afterwards the baby she was nursing fell into convulsions and died, literally poisoned by the mother's anger.

Those are extreme cases, but they have a very practical lesson to convey to everyone. If violent emotions can produce death in a short time, the same emotions in a less degree will produce, not immediate death, perhaps, but undoubted physical injury. It is exactly like taking a poisonous drug. If you take a big enough dose it will kill you straight off; if you take it in small quantities, it will not prove fatal at once, it may not seem to do you any harm for a time; but, if persisted in, it will most assuredly ruin your

constitution and shorten your life. So it is with such passions as anger, fear, envy, etc.

Professor Gates of the Smithsonian Institution, Washington, in his investigations of the effects of mental states upon the body, found that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generate chemical compounds of nutritious value. He says, "Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial, chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual." Remember this is not "airy fancy," but the testimony of a leading scientific investigator; "chemical analysis" not imagination.

In corroboration of this, listen to the following extract from "What a Young Woman Ought to Know," by Mary Wood Allen, M. D., a book I most earnestly recommend all young women to read if they can: "It was my pleasure and profit once to have a conversation with Professor Gates in his laboratory, and he showed me an instrument wherein he condenses the breath. He then subjects it to a chemical re-agent, and by the precipitate formed he knows what was the mental condition of the individual, whether he were angry, sorrowful, or remorseful. In five minutes after a fit of anger he finds the excretory organs beginning to throw out the poison which anger has created. Only five minutes suffice to create the poison but half an hour is none too much to eliminate it.

"Think what must be the bodily state of one who is constantly irritated or angry, who feels jealousy, hatred or revenge. With body poisoned by these malevolent passions, he cannot feel well, for his physical organs cannot do good work unless fed by

pure blood. Prof. Gates finds that the benevolent emotions create life-giving germs in the body; so to love others is not only helpful to them, but it also gives us new life.

"Anger, worry, hatred, jealousy are suicidal emotions. We cannot for our own sakes afford to indulge in them, while from selfish reasons alone, we should be incited to kindness, generosity, sympathy and love."

Again let me quote shortly from the same book. "It is a scientific fact that thinking continually of an organ tends to disturb that organ. I know a man who was so afraid of heart disease that he felt his pulse every few minutes, and kept a stethoscope on the head of his bed to listen to his heart in the night. I would have been surprised had he not had heart trouble."

Our own experience and observation, however limited, bears out this theory. Such proverbs as, "A merry heart doeth good like a medicine," or as the Revised Version has it, "A merry heart is a good medicine," are not mere sentiment. They have a real scientific basis. Grumbling and discontent and jealousy are the very best means for producing dyspepsia and general ill-health. As I was reading not long ago, "We may eat the healthiest bread in the world; but if we eat it in a sour temper, we will put sourness in our blood, and sourness in our stomachs, and sourness in our faces. If we are cheerful and chatty and lively and jolly while eating, we are putting liveliness and cheer into ourselves, and making such qualities more and more a part of ourselves. If the habitual expression of a face be a scowl, it is because the thoughts behind that face are scowls. If the corners of the mouth are turned down, it is because most of the time the thoughts which govern and shape that mouth are gloomy and despondent."

Seeing then that our thoughts have such a power over our lives, physical as well as spiritual, it behooves us to see what we can do to regulate them,

and get them within control. Self-control does not mean merely command of our words and actions, but of our thoughts, our minds, as well. Until we have command of our thoughts, we are as a wave of the sea driven by the wind, and tossed at one time on the mountain tops, at another in the depths of despair; a prey to every passing influence, without knowing why we feel depressed today when yesterday we were so happy.

Heaven and hell are conditions of mind. Christ said, "The kingdom of heaven is within you," and to realize *here* and *now* the joy of belonging to this kingdom, we must put our heart and our mind, that is, our thought, into the things of it. For this end were our mental powers given us, and for this end must we use them, if we would make the best of our lives *now*. The kingdom of heaven *is* within us, and it is through our thoughts that we must realize the joy of our possession.

There are many people in the world who, if they were asked, would say they belong to the kingdom of God, and yet they show very little gladness in their lives. Their hearts are all right, but they want to use their minds a little more; they want to control their thoughts instead of letting their thoughts control them.

[*To be concluded in November.*]

"A true idea of God is the 'Pearl of great price.' It is the universal receptacle and complex of all genuine knowledge, intelligence, and wisdom. An erroneous idea of God not only obscures the mind like a mist or dark cloud but prevents everything that comes from God. Whereas a true idea of God is, as it were, a sun to the mind which sheds its light and glory in every direction."

"There is only one Spirit — Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty."

Bible Lessons

BY LEO VIRGO.

Lesson 4. October 26.

JOSHUA AND CALEB.—Joshua 14:5-15.

GOLDEN TEXT—*He wholly followed the Lord.*—Joshua 14:14.

We "divide the land" when we begin to recognize that the fundamental ideas of Being have their established centres in the organism. Life is a fundamental idea of Being, and it acts through the generative centre; Love acts through the heart or *solar plexus*; Intelligence radiates from the head, etc. The twelve fundamental ideas of the Divine Mind are made manifest from twelve established brain centres in the body. These are the twelve tribes of Israel located in the land. In the unregenerate, materialized state of consciousness these are confined to the personality and its material sense of body, but when the Spirit begins to act and man broadens his view of himself and his environment, a loosening up process sets in, and these centres radiate their powers far beyond the confines of the organism. This may be called spiritual developement. It is not the creation of anything new but the opening up to consciousness of that which already is.

We all have these body organisms, and our physiologists have in a measure explained their intricate and wonderful machinery, yet we do not possess them. We live outside the land instead of inside—the possession is in the hands of Anakim, the giants of Nature, to whom most people delegate great power, as did the children of Israel. But man is given dominion over Nature—the command of the Lord is, "Go over and possess the land."

The ability to control and spiritualize these states of consciousness below the line of every-day thought is developed gradually. We do not carry all the

centres of consciousness forward at once, but in different stages of the process the various faculties evince their activity through some prevailing state of mind. When Understanding is quickened we want all things reduced to an intellectual basis, and we must know the *reason* for everything, but Faith in the ascendancy causes us to go blindly forward trusting where we cannot see. In the end all these faculties are to be rounded out and balanced one with another.

Each faculty in its development goes through many phases, which is symbolized in Scripture by change of name. Joshua had his name changed from Oshea (a prayer, *the Lord save*), to Joshua (*the Lord saves*). This represents that change in our attitude which comes of a fuller understanding of the law of Being. First we are a prayer to a God outside of ourselves, expecting him to *save*; then we affirm the prayer within ourselves, and we know then that the I AM is saved now, and that we are it.

Caleb is a development of the repeated affirmations of our I AM ability. He is the son of Jephunneh, which means *prepared for the way*. Kenezite means *hunter*. This all refers to the various steps we take in coming into the recognition of these inner faculties. The way has been prepared for us, and we are all sons of Jephunneh; we also have to hunt or search that way each for himself — we are the Kenezite who “wholly followed the Lord.”

Caleb means *persistence, courage, faith*. Hebron is a mountain meaning *society, association*. When our persistence in affirming our ability in Spirit, our power in Spirit, our fearlessness in Spirit, our substance in Spirit, and all other *high* affirmations that present themselves, has reached a certain point of conviction it sets free a set of brain cells right in the centre of the head called physiologically the *pineal gland*, which is of the appearance of a half-opened eye. This is in Scripture Ai or Hai, the royal city of the Anakim. This means also *a heap of stones*. It is in the carnal consciousness the centre of personal identity, and

through it the whole organism is materialized. In the regeneration it is illuminated and becomes Peter, the rock of faith that spiritualizes the whole assembly, or associated faculties.

The first step in this process of regeneration is to establish Caleb, a courageous, persistent affirmation of spiritual ability and power. As Caleb repeatedly affirmed his strength and ability to overcome, so must we. He did not let the idea of weakness or old age have any place in his consciousness but affirmed that although he was 85 years of age he had the strength and ability of youth and vigor.

When we establish ourselves wholly in the Lord there is no contending vibrations in body—"The land had rest from war."

Lesson 5. November 2.

CITIES OF REFUGE.—Josh. 20:1-9.

GOLDEN TEXT—*God is our refuge and strength, a very present help in trouble.*—Ps. 46:1.

In Scripture symbology, in its reference to the man-consciousness, "cities" represent aggregations of thoughts in the organism. There are also heavenly cities, which represent aggregations of thoughts not yet precipitated into form.

As there are cell centres in the body whose office it is to purify and renew the blood, so there are centres in thought that perform a like office. The blood is renewed and purified by coming in contact with a higher principle, the oxygen of the air; so our thoughts are saved, renewed, and purified by coming in touch with more spiritual thoughts, namely the elders in the cities of Refuge.

This lesson is about life—the thoughts of life. The thought that life can be killed results in the destruction of some form of life in the organism, and then there is a thought of like character communicated to the next of kin, or most closely related thought, and a destructive vortex set up in the consciousness.

If this were allowed to spread without a check it would involve, in time, the whole system, and death would result. To restore equilibrium we are commanded to establish these protective centres for the readjustment of our thoughts that have unwittingly destroyed life forms through ignorantly thinking that life can be destroyed.

Every time we think of death we send a thrill of negation through the organism that puts out some of its living cells. If we do not call that thought to account, protect and spiritualize it in a "City of Refuge," it will become subject to all the thoughts of death in the mortal world, and go down with them. But we can call all such thoughts about life up into some of these high "Cities of Refuge" and give them the protection of the Spirit of the Lord.

The inner meaning of some of these Refuge localities indicates the mental state, or attitude from which we are to view life in order to realize the protection of the Spirit. "Kedesh (sacred) in Galilee (circuit, to whirl) in Mount Naphtali" (struggled for). This means that the understanding that life is sacred, holy, of divine origin; that it is eternally active and unending, and that it is established in consciousness and made permanent through struggling for it, will isolate our ignorant thoughts about its destructibility. So each of these cities has a significance which we may discern as our progress in spiritual development opens up to the hidden recesses of the soul.

The "high priest" represents our highest concept of God's law for man. When that concept is changed the "high priest" dies, and we release all thoughts along certain lines, and they gravitate to their natural places. Thus the thought that man can be slain goes back to his home without fear of injury — he has been spiritualized through right understanding, and all conditions are changed.

Lesson 6. November 9.

JOSHUA'S PARTING ADVICE.—Josh. 24:14-25.

GOLDEN TEXT — *Choose you this day whom ye will serve.*—Joshua 24:15.

Spiritual obedience is necessary to the well rounded character. To be obedient, and at the same time bold, free and self-reliant, seems difficult. We have so long associated obedience with slavery that the mind rebels when it is asked to follow the guidance of a higher wisdom. The affirmations of I AM sufficiency necessary to the building up and strengthening of the character tend to spiritual egotism. To offset this there must be this other attitude of childlike dependence upon the Father. Jesus, in his consciousness of unlimited I AM power, said, "He who hath seen me hath seen the Father." Yet he drew the fine distinction between the Ego Identified and the Spirit Universal when he said, "The Father is greater than I."

Bible scholars say that the Hebrew word which is translated "fear" may, in nearly every instance, be rendered *revere*. We are to have reverence for the Lord, and be sincere and truthful in our inner communion. We must be honest and candid with God. Our inmost soul must be bared in the silence with the Holy One. Every motive and every desire must be analyzed and sifted of all selfishness, if we would succeed in our divine guidance.

Yet we are to be absolutely free. God does not want slaves or "worms of the dust." Stand upright on your feet and be a man. If you want to serve the gods of the intellect, of self, and the ambitions of the world, choose to do so fearlessly. God will not condemn you for being free. You cannot develop your true character so long as you feel that you have to be good, but would rather be free to do evil if you want to.

The true Spiritual Ego gravitates to its own and can henceforth be obedient to the Supreme Spirit only: "But as for me and my house, we will serve the Lord."

When the I AM makes its strongest affirmation of loyalty to the Lord the whole consciousness responds; the people say, "God forbid that we should forsake the Lord to serve other gods."

The people, or personal thoughts, enumerate the benefits which come of serving the Lord. They recall the freedom from bondage and ignorance through loyalty to the Lord. This is all true, and it is sometimes well to count the benefits of being good, but it is a species of selfishness. It is the personality counting its spoils and gloating over its victories. This is not the true service, and Joshua says, "Ye cannot serve the Lord, for he is an holy God," etc. That is, we cannot get into true service so long as we look for rewards. God wants us to be obedient to His law because we love to, and also through right understanding of the principles entering into that sort of obedience.

One who counts the benefits that have come to him through serving God is always on the lookout for future spoils and greater victories.

Mountains of selfishness may be reared up in this way in the name of the Lord, and those who have fallen into this snare have found themselves consumed with self-righteousness.

We are to "incline our hearts to the Lord God of Israel." The very soul centre must be laid bare, and every motive opened up to the light and purified.

Lesson 7. November 16.

THE TIME OF THE JUDGES.—Judg. 2:7-16.

GOLDEN TEXT—*They cry unto the Lord in their trouble, and he saveth them out of their distresses.*—Ps. 107:19.

The Revised Version of verse 6 reads: "Now when Joshua had sent the people away, the children of Israel went, every man unto his inheritance to possess the land." This means that the Spiritual I AM causes the thoughts to locate themselves in the consciousness and become an abiding activity in that

particular locality. This is a law of manifestation. An ideal held in the mind eventually incarnates itself in the body and loses its mental character. Even the Spiritual Ideal of man, or Spiritual I AM, is subject to this law and is buried in the personal consciousness as a higher will. This is symbolized by the death of Joshua. He was buried in "Timnathheries (abundant portion) in the hill country of Ephraim (fruitful, the will,) on the north of the mountain of Gaash" (shaking, uncertain).—R. V. This means that a large part of the consciousness came under the dominion of the higher I AM in its incarnation as personal will, but that it is in the north (intellect) and therefore uncertain and shaky.

There is always an expansion of the powers of man after he has realized his spiritual origin and affirmed his I AM dominion, but it may take on a very pronounced mortal character if it be allowed to look to worldly ambitions instead of spiritual.

The whole consciousness undergoes a change under this law, and every thought planted in the soil of the body takes on in a measure the character of that soil, just as the seed planted in the ground is limited in its productiveness to the capacity of the land.

We often wonder why people who have been illuminated by the Spirit, and who have lived for a season in almost a state of spiritual ecstasy, should gradually lose their high thoughts and grow cold in their religious enthusiasm. The explanation is found in this law of the ideal becoming an integral part of the consciousness. In its first inception it was pure and clear, because direct from the Spirit. As it sinks deeper and deeper into the personality it is tempered by the limited surrounding thoughts, and when the new generation comes into expression it seems to have forgotten the Lord and the "work which he had done for Israel."

The worship of Baalim, the plural of Baal, is the reverence which personality pays to the religious forms and ceremonies of sense. It crops out in a multitude

of ways. The observance of the letter of the law instead of its spirit sets up antagonistic currents in the consciousness, and we are told that the "anger of the Lord was hot against Israel." When we transgress, the law of our right development is impeded, and we are apparently in the hands of our enemies 'round about," which is sense environment.

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." After having once been in the consciousness of Spirit we can never lose its guidance and saving power entirely. The Divine Law itself affords a saving grace and the judgment of the mind calls our attention to the right relation, and we adopt spiritual ways again because we see that there is no other source for contentment and happiness.

THE WONDER OF IT.

WRITTEN FOR UNITY, BY CHARLES W. FAIRINGTON, EDITOR *Chicago Courier*.

Ye darling vines, that cluster at the door,
 Lacing the lintels with lush hands of green,
 And yearning through the windows, mullioned o'er
 With the mild beauty of the eglantine —
 We know the secret of your wondrous growth:
 'Tis Mary's lovely face you strive to see!
 She charms the atmosphere with fruitful truth —
 Hark to her constant song, "He Leadeth me."

Ye lovely trees, sweet clad in innocence,
 Whose grateful shadows droop about the lawn,
 Why do ye thrive in such magnificence?
 Why are ye blest with singing birds at dawn?
 'T was Mary's love that filled the water cans
 With an elixir greater than she knew;
 Ye felt the tenderness of her soft hands,
 'T was through her boundless faith you daily grew.

There was a farm where sadness rioted,
 And cast a blight on house and barn and field;
 The owner, ill and blasphemous, was fed
 On just the husks that such a farm would yield.
 The other side the fence behold the corn
 Low-freighted with the wealth of summer rain:
 That farmer sowed the seed midst praise at morn,
 And God, his partner, furnished all the grain.

In the white realms of heaven's empyreal light,
 Where gods are busy making countless worlds,
 Our soul may sometimes steal away at night,
 And catch a glimpse where glory new unfurls,
 And spreads its shining mantle over all.
 'Tis then the wonder of it calms the heart,
 'Tis then we lose the fear of bier and pall,
 And God the whole is seen in every part.

THE POWER OF THE WORD.

[Stenographic Extract from a Sermon by Charles Fillmore.]



VERY difficult problem for those who have no idea of what we call the realm of form is to get an idea of the abstract. The Hindoos are trained to think in the abstract, to think about principles and abstract things. The Western people are at a loss how to handle this question, but we are a people of quick intelligence, attaining whatever we set ourselves about, and we take up this matter and soon grasp the understanding and find out how to use these principles. But it is necessary to get, in a measure, an understanding of metaphysical things. And we use illustrations to teach what mind is, what God is, etc. The visible comes from the invisible, and so we say that the source of everything that we see is God. God is Spirit. Another name for Spirit is Mind, and it is omnipresent. The question arises. How can this be so real, and yet I be so unconscious of it? This is all explained through the power of thought. The mode by which mind expresses itself is thought. All things in the universe are included in the thought of one great Mind. Every cell in the body is a little mind, and it may be that God is a great man, with all the planets and worlds as cells of His body, and we, too, as cells of God. The mind prevades the whole body, and is outside as well as inside. These cells are radiant, and an aura extends far from the body. This shows the power of mind. This room, every space in it, is filled with this thought substance. We think about size and shape, but these are merely matters of relativity. Matter seems to be unchangeable, but this is an illusion. The reality is in what we say about things.

We have said that these bodies are material and can be injured or killed, but Jesus Christ proved that this is not so — only an idea held in mind. If you

want a comprehension of God, say that there is no reality in matter—all is mind. If you want to master the material world, deny the reality of matter. There is no permanency in these shapes. Buddha said that the only prison walls are those we make in mind. Do not say that anything is hard—your mind will form anything you will, just according to your thought as expressed in word. You can realize your ideals if you will use this law, for the very cells of your body go anywhere in obedience to thought. We are told that in experiments in a material way that a note of music will fall in line with material objects. If sand is placed upon a piece of glass and a violin bow is drawn across the edge of the glass, the sand begins to take form and shape in response to the vibrations of the tone, and this is a good illustration of the power of the spoken word to shape and transform the body, for flesh is crystallized vibrations of thought.

Your mind is your state of consciousness, and this is constantly changing through the power of thought. We do most of our work by holding thoughts and speaking words. God said, "Let there be light," and it was according to His word. It was the power of thought and power of the word through Divine Mind which accomplished the work of creation. If God works that way, we can. We must understand all of God's law; we must think right and speak right. The human voice has wonderful power in its vibrations. We all know how the tones of certain voices affect us, what power they have over us. And it is said that if one sings into a gobblet, and the tone is that of the keynote of the glass, it will break the glass. The body also has its keynote, and we should sing songs of joy and love, that we may strike the keynote in the right way, and it will respond in right conditions. Negative songs like negative words will produce like conditions. Every thought, every word is carving a line in our bodies. Every thought, every word is sending into the cells

life or death. Who is responsible? Man does the work, and can blame no one but himself if it is not pleasing. If you have inharmony, you can attribute it to some thought or spoken word. You can change this condition by knowing there is but one source of true building, which is God.

We can do great things through the power of the mind. We think that the adepts of the far East can do all these things, but that we cannot. This is not true; we can all use this law. It is just as operative in our world as in any other. We are getting just as important results in our lives as Jesus Christ did. In the mountains of Switzerland the shepherds tie up the bells of the sheep for fear that the sound will precipitate an avalanche, and we have read of the fiddler in Scotland who struck the keynote of the great steel bridge upon his violin, and caused it to sway until they were afraid it would fall. To prove the power of vibration, again we speak of the vibration of the voice and its power through the spoken word to touch the keynote of our bodies and change them as we will.

We are told that there is a word which is the universal solvent of all things, the word which the Hebrews said no man should utter. This is "Jehovah," the "I AM," "God." In the first chapter of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God." We have thought this Word was Jesus, but he only manifested that word. May we find it? Yes, simply by knowing that this word is the absolute truth become flesh and dwelling among us. For instance, you know that God is the one Good, and you speak only the good word, and you have found the Philosopher's stone through which everything good will come to you, as the expression of the one Truth. God is the Word manifest. God is not only Goodness, but Power. If we say there is a power in evil, we speak that which is not true, for there is but one power in the universe — the power of Good. If you

Speak the word of Truth, you will get power along all lines. The walls of Jericho fell through the power of vibration, and as Jericho represents some state of consciousness, we may destroy this state by the powerful vibrations of the true word—the word of Truth. We must put out all error from the promised land. How shall I put this thought out of my mind? By declaring the power of God. Let the Spirit rush in. The only substance in the universe is spiritual substance. Declare, “I am Spirit, I am Power, and only the Good is true.” Speak only true words; do not see anything to make you speak critical words. Do not speak of poverty or lack of any kind, but hold thoughts of plenty, talk about abundance and see abundance all about you. So you may bring about any condition you wish through the spoken word, and you will see the necessity of speaking only about the good and true things. Treat your rooms for health, your bodies for health; stand before your mirror and declare that you are beautiful; talk to your body and tell it that it is full of health and grace and beauty. Make the dominant keynote in your organism that of wholeness, which is holiness. Speak only the Truth.

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.

— ELLA WHEELER WILCOX.

“As we perceive within ourselves the love, goodness and justice of the Life in which we live, all error drops away, and we realize that the many afflictions believed in were false.”

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF OCTOBER 2nd.

The meeting opened with singing, "It is Time to be True," followed by the Lord's Prayer in concert.

Thought for the silence: "I am glad to forgive all those whom I may have considered unkind; I am glad to forgive myself of all shortcomings."

The leader, Mrs. Fillmore, said: "Our God never shares a heart of anger. Sometimes when we think it is hard to forget and to forgive let us remember the one on the cross when he said, 'Father, forgive them, for they know not what they do.' Are you going to listen to what is said against you? When you can say those words of Jesus, your time on the cross is ended. But if we merit criticism, then let us cleanse our hearts so that we may know that whatever may be said against us, it can have no effect on us or others. To forgive means to pardon, to remit, to give for. 'Whosoever sins ye remit, they shall be remitted, and whosoever sins ye retain, they shall be retained.' To forgive is the most joyful thing you have ever done, and will put you into the kingdom of heaven quicker than anything else I know of."

The following responsive service on "Forgiveness" was read:

Speaker: The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression. (Num. 14:18.)

Congregation: Hear thou in heaven thy dwelling place: and when thou hearest, forgive. (I. Kings 8:30.)

Speaker: If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin. (II. Chron. 7:14.)

Congregation: For thou, Lord, art good, and

ready to forgive; and plenteous in mercy unto all them that call upon thee. (Ps. 86:5.)

Speaker: So likewise shall my heavenly Father do also with you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35.)

Congregation: And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. (Mark 11:25.)

Speaker: Forgive, and ye shall be forgiven. (Luke 6:37.)

Congregation: Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Speaker: And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (Luke 17:3, 4.)

Congregation: How oft shall my brother sin against me, and I forgive him? till seven times seven? (Matt. 18:21.)

Speaker: Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (Matt. 18:22.)

Congregation: Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:32.)

Speaker: For if ye forgive men their trespasses, your heavenly Father will also forgive you. (Matt. 6:14.)

J. H. Rippe: "Mortal beings, so-called, forgive! What is there that should be forgiven? Created in the image and likeness of God, what is to be forgiven? The reason we have anything to forgive is because we do not know our real being; it comes from our human conception of right and wrong. Then let us get a right understanding, and we will have nothing come into our lives which needs forgiveness, for 'Thy will be done on earth as it is in heaven.' God rules in man; do we understand that? There is only life, love

and wisdom. When we understand that the 'heavenly kingdom is within the soul of man,' within us, we will then recognize only the good, then there will be nothing to forgive. But so long as the heavenly kingdom is not within us, let us pray 'Forgive us our trespasses as we forgive them that trespass against us.'"

T. W. Gilruth: "We must not forget the fact that we are dealing with mind. That mind is within yourself; you have nothing to do with my mind. 'Behold it is within you,' said Jesus, concerning the kingdom of heaven. The kingdom of heaven is a conscious condition of mind within the boundary of your own body. The Lord is the executive power within your body, and your neighbors are all within yourself; they are your faculties. Now if your faculties are dealing with malice, hatred, and revenge, let the Lord within you forgive those shortcomings. I do not believe in running around to find someone outside yourself to forgive; step right inside, there is the place to forgive. Cleanse your own temple, the thoughts that sell innocence, your trafficking thoughts, your thoughts that crucify the Lord in Golgotha. Let the I AM speak the word of forgiveness within yourself, then when you have thoroughly forgiven yourself you will not be sick or lame or blind — you will be God manifest in the flesh with the power of God."

C. A. Shafer: "No one ever did anything against Jesus Christ. His death on the cross was but the fulfillment of his own prophecy. You will never get the kingdom of heaven, good, or evil, unless you prophesy it for yourself. Go within, and live the true divine self, and then you will have nothing to fear or dread, nothing to forgive. This divine self is the expression of the good. When Jesus said, 'Forgive them,' he meant give them the truth which they did not know. No one can do you any harm unless you accept what they say, and you cannot forgive a person unless he is ready to receive that forgiveness. Let us live the life of God as we are the image of God."

Mrs. Walzak: "Who is my brother and sister? Myself. They are the faculties and powers within me, so if I forgive myself I forgive all. When some one comes to me with words of gossip, I have learned to tell them, 'Shut right up, I do not want to hear it.' And should I say anything against another, I at once forgive myself and the one who may have called it forth

Jennie H. Croft: "We must each settle this question of forgiveness within ourselves. It relates to me alone. To forgive means to give for, to put something in the place of. If we have less of good, of perfection, of wholeness than we should have, it is our privilege, our province to place in its stead the absolute good, the pure and true. Forgiveness carries in it the element of repentance; not simply sorrow for deeds done or left undone, but the turning away from, the letting go of the old thoughts, the wrong thoughts which caused the wrong act, and the taking hold of new and perfect thoughts — that is forgiveness. When full of love, this love which is all-good, all-embracing, then we will know nothing of the opposite, and will therefore have nothing to forgive."

Mrs. Shafer: "For me, I must hold myself perfectly blameless, and so long as I am pure in heart I cannot send out evil thoughts or words against another."

Chas. E. Prather: "We are all seeking satisfaction, happiness. It is simply a returning to our divine state of being. Why do we forgive others for wrongs done us? For two reasons: Primarily, in most cases, for the good we may derive therefrom — the satisfaction we have in relieving our minds of injury, hate and malice; the placing of ourselves in such a harmonious condition that no one will hold thoughts or do acts against us; that as we forgive we shall be forgiven. Thus far our motive is essentially selfish. Second, for the uplifting and benefitting of those whom we think have trespassed against us, the

relieving of their minds from our thoughts of injury done, and implanting instead the sweet, purifying, wholesome thoughts of truth, love, helpfulness and justice. This should be our prime motive for forgiveness, and from such motive will flow all the beneficent influences to ourselves. I agree with what has been said in regard to the forgiveness within ourselves, cleansing ourselves, and living a perfect life, but since we are dealing with temporal conditions we should give some heed to our actions towards others. We deal with people in business and social relations, so why not in a moral way? If I have done wrong to anyone, it is not enough for me to simply forgive myself, but I should seek reconciliation with the desire in my heart for forgiveness, and repentance for what I may have done. One of the greatest troubles with the church today is that which is preached is not lived. Of course, if we were perfect within ourselves, we could do no one an injustice nor they us. It is not necessary that a person repent before you forgive him, but the element of repentance is necessary before perfect reciprocity and harmony prevail. But by your very thought of forgiveness that thought in due time will bear its fruit and bring about in the offending person a desire to rectify the injustice, and perfect harmony become established."

The Healing service followed.

"The right attitude and the strong one is to stand up in the highest truth we know, and to state it fearlessly, in utter indifference to whether even a single soul is going to endorse it or not. A man who stands in this position is independent of endorsement; he is above it; his position glorifies him; and what is more, he who is independent of the world, commands it. He whistles, and it follows him."

He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that Presence, who shall dare to come in?—EMERSON.

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, September 3, was led by Mrs. Harriet Pool. Subject, "The Lost Word."

The meeting opened by singing, "It is Time to be True," and "There is Naught but Peace."

For the Silence this thought was presented, "I embrace every opportunity to assert my divinity, and prove the Law." This was followed by the Lord's Prayer repeated in unison, and "Peace Like a River," sung softly.

Mrs. Pool: "Much is made of the 'Lost Word' in Free Masonry, as in many other places. We have heard much mention of it always, and of the 'Lost Chord,' as well. We all know the value of the 'Word,' and that 'without it was nothing made.' With our use of words we make everything that comes to us. Most of us are only making an attempt to live, hence our thinking is merely a mixture of words. We really *live* when we comprehend the value of words, and use them accurately, or do systematic thinking. Anything real is eternal. Nothing real can be lost. The unreal can be annihilated, because it is only seeming. God is circumference of all things. There is nothing outside of it. Nothing God created can be lost. Man-made conditions resulting from incorrect thinking, and use of words, can be destroyed. Mistaking the Law, which is the changeless result-compelling Force of the Universe, brings unhappy conditions. The use of the Lost Word is the ability to look at and into any condition, and be able to know just what word to speak, to remove its cause. Law is Perfection. It works neither for nor against us, because it is immutably changeless. We use it or misuse it as we will.

"The motorman knows how to use the grip, and co-operates with the electric current. A boy who is

ignorant of the nature and possibilities of electricity, cannot run the car. We may dwell upon Truth until perception brings knowledge. Then for each condition we find a word, which is lost sight of to our consciousness, for the time, but not lost or destroyed. God in various aspects is Absolute Good—original Source. To know the Lost Word is to see God in everything. Jesus treated every case differently, as its need required, but saw always God through it. Let us look through each circumstance as if it were a shadow, then will it be possible to misplace the word for the circumstance for a time, but it cannot be lost. None can see another's secret thoughts, only the outward manifestation of results."

Mrs. Yarnall: "The meaning of the Lost Word has been most rationally explained. 'Speak the word only,' means the word for the occasion. We never make a failure when *the* word is spoken. Among Orientals it is their practise to use an especial word for each occasion. Whenever the proper word is known and used, the occasion is dominated. The Lost Word is like the Lost Soul—one not yet found."

Mrs. Harley: "Much truth is revealed to us when we are not consciously studying it, or looking for it. It flits into the mentality at unexpected moments like a happy unlooked-for visitor, who brings good cheer. The Lost Word is lost sight of in consciousness. It is not found through purely intellectual methods, but through perception of spiritual things, because it is entirely a matter of spiritual growth. A lost battle is a contest not won. As human souls we have a battle to fight and win, something to attain, which is wholly spiritual, and which is never lost permanently. Fear means absence of courage. Weakness means absence of strength. Courage and strength are mental, moral, and transcend everything intellectual, because they are a matter of feeling. It is not the physical word which heals, but the feeling engendered by the Word. 'Spiritual things must be spiritually discerned.' True right feeling manifests

itself without much speaking. The heights to be attained must be reached, because of the life forces pushing us, and all heights show through us in kind words and loving deeds."

After the collection, "Never Failing Source" was sung.

Then Miss Frazer said, "We seem to have lost the Word, when it is only covered or obscured for the time. It is of greatest importance to realize more and more fully the Source involved in us, and which we must evolve."

Mr. Northrup: "When we recognize the Source, we feel the possibilities in us. We are in and from God, which is embodied in us, and is brought to the surface by means of a combination of our thinking with the Universal. Any thought sent out brings the quality which the thought represents. A soul wants peace and harmony, and sends out the quality of thinking which will bring them. Mere will-power will not bring them, nor merely wishing for them. They must be represented by thoughts clothed in mental or audible words."

Announcements, healing service, and closing word followed, with singing, "Praise God, from whom all Blessings Flow," for dismissal.

—MARY E. SLONAKER, Sec. *pro. tem.*

MEETING OF SEPTEMBER 17TH.

Mrs. Slonaker led, taking for her subject, "The Practical Side of the Scientific Truth of the Universe, from the Standpoint of Common Sense."

The meeting opened with singing the Doxology, followed by the 23d Psalm repeated in unison.

"I wish with all my heart to live the Truth every hour," was the thought held for a few moments in silence.

Mrs. Slonaker: "We can't live Truth every hour without knowing how. 'Knowledge is power.' To be an intelligent force one must know how to use

power. To know values and relations is to know all there is to know, and by means of that knowing living will be brought to a common-sense standpoint. The person who is forceful in a community is the one who knows the value of his relation to that community, and of its relation to him. To understand this position one must be positive in one's thinking. Negation is never forceful. The impress we find it most desirable to make is the greatness which is goodness. Anyone who is actively, intelligently interested in his own environment, realizes the value and their relations which being the actual knowledge of the power within himself. The man who has become conscious of his power is always cheerful and attracts to himself joyousness, and in proportion to the quality he attracts will he radiate it. Sense is the ability to discriminate and to attract the good in order to send it out again. Nothing is gained by hoarding. Begin to realize the value of self-control, and with determination see that you are poised so that nothing can disturb your center. When you are so fixed nothing can disturb you, and you are ready for any circumstance. Each of us should live as if today were all there is, as if no other chance were possible. Let us live in today."

Mrs. Militz, quoting from Emerson: " 'A weed is only a flower whose use has not been found.' All that is unwelcome or undesirable will be removed when the use and value in it is found, and the way to find it is to see only God in everything and everybody. Holding that attitude, everything will appear graceful and beautiful. The practical side, therefore, is to see only God. Common sense is the consciousness common to all. We can prove now that there is nothing true but God; our origin and our destiny are one — Good. The reason people become valuable in the eyes of others is because they find the value in others. There is no one of no account, because we are all the thought of God, put forth from God. The most practical workers in the world are those who

know how to put others to work, and this is done by seeing in them only the good and true."

Dr. Kayne: "Theology has always taught us that man is governed from without. Science tells us we are governed from within — self-governed from within. The man who is governed from without may be under control of error, but the government from within is from God. The knowledge that God is the One Mind will bring understanding of self. In the beginning one must be patient, and trust, until one grows conscious of Divine Mind. As one gains spiritually he gains knowledge. One can have too much sense. He can have a sense of that which is false, which must be supplanted by a spiritual sense."

Mrs. Yarnall: "Ignorance of truth is the cause of all error. Jesus told us that knowledge of the truth would make us free. A practical application of our knowledge of truth certainly will free us from the bondage of ignorance."

Mrs. Low, of Seattle, Wash.: "The practical thing is to be useful, and one of our most useful qualities is to practice love, which is impersonal. Try to radiate love in the the household, if you want to be a practical helper."

Mrs. Harbert: "What is the basic principle which gives such joy to everyone who follows and lives the scientific truth of the universe? It is to realize the divinity of humanity. When we love as the Christ life will teach us, there will be no war, no inharmony."

Mrs. Slonaker: "Life is God; then every moment of life is God expressing itself. So every moment we may live divinely by living in God. We must love ourselves in order to bring forth and magnify our true being, and so bring forth and magnify Divine Life."

Mrs. Yarnall: "God is Life, Love, Health, and every other divine aspect of Principle, which nothing can destroy. God is omnipresent; then Health is omnipresent, and permeates all mankind."

Mrs. Haines: "When we find this Truth, and have a positive knowledge of what it does for us, we are constantly thankful. We must live and work each day as if it were the whole. We must begin each morning anew, because each day has its work, and complete the work for that day, always thanking God that we have found the way."

Mrs. Walker: "'With all thy getting get understanding.' God is Wisdom itself, and we are the children of Wisdom, hence we have within ourselves the means to apply it."

Silent thought for closing: "I remember that man's humanity is Divine," followed with singing, "I clothe myself safely 'round with Infinite Love and Wisdom."

— HARRIET DE LANC POOL,
Secretary *pro tem*.

Amid the maddening maze of things,
And tost by storm and flood;
To one fixed trust my spirit clings —
I know that God is good.
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

— WHITTIER.

"Understanding that in my present state of consciousness I am but a fraction of my real true self (the Image of God), and perceiving that through aspiration I shall ascend to my spiritual Ego, I desire to do always the things that are pleasing in the sight of God."

"It is the thinker, and he alone, who makes life alive. Life though wildly active, is not intelligently alive until the thinker arrives. It is in the negation of real being. The thinker calls men from the negation of Being, and his call is irresistible. It is the trump of Gabriel awakening the dead. They hear and respond."



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGe' Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

October 20th to November 20th.

I now willingly manifest that perfection in which God eternally holds me.

Noon Thought.

(Held daily at 12 M.)

Man is being daily created in the image and likeness of God. I rejoice in the knowledge that I am now spiritually perfect.

Jesus sent forth his Word and healed the absent. That Word is still in manifestation in the thought world. It is healing the sick now just as effectually as when it was first uttered. That Word has been first added to by other true and powerful words, and a great healing thought atmosphere is open to all who believe in it and invoke it. The many letters we get from those who have been healed by this Silent Word bear eloquent testimony to its efficiency. The Society of Silent Unity believes in the fulfillment of the promises of Jesus Christ, and holds that his power is in their midst.

To hold the "Class Thought" is to repeat it silently for a few moments at 9 P. M. It is not necessary to devote all your time to this one thought. It is the unifying word and will connect you with all those who are sending out their high spiritual statements. You will find it very much easier to do healing when you have made the Unity connection; then use your own statements, or those that come to you in the Silence.

I dedicate my words to make clean the unclean; to lead the ignorant into knowledge; to set free the captives of error, and to awaken the perception of those who are born blind.—HANNAH MORE KOHAUS.

THOUGHTS.

MRS. CHAMOMILE.

Thoughts are things, with arrows winged,
 Dipped in a poison bowl,
 Or borne aloft on wings of light,
 Sweet nectar to the soul.

Thoughts are things; they fly on wings
 To bring you good or ill;
 They shape your lives as best they may
 Your destiny to fill.

And when your thoughts shall fly from you
 Unto some distant place,
 They then return in peace and joy,
 Or strike you in the face.

And when your thoughts return to you,
 And bring you deep despair,
 They leave their trace upon your face
 To show that they were there.

Then think the purest thought you can,
 The best of all you know;
 'T will leave its trace upon your face
 And on your smiling brow.

Every thought is weed or flower,
 To bloom again in future hour;
 It may be in the early morn
 Or hightide noon when they are born.

But sure it is thy thoughts will be,
 In course of time, returned to thee;
 And then will bring to thee again
 Much peace and joy, or grief and pain.

Then speak no evil, think no wrong,
 Let all of love and good abound;
 For when your're thinking only good,
 You are treading angel ground.

And when on angel ground you tread,
 You're feet shall not grow tired,
 But lightly fly to realms on high
 Where good thoughts are inspired.

Take love and truth into your life,
 And let them be your guide;
 They 'll be a bright and shining light
 Whatever may betide.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Everything tends toward individuality. Every experience makes us more individual. It sometimes takes hard experiences to shake us free from clinging to the crude mass of intelligence; to free us from the weight of earth and earthly desires, and cause us to aspire for more light and power. Lo! we are the Intelligence of the Whole, individualizing.

WE ARE GROWING
INDIVIDUALS.

The first long cycle of progression makes of us individuals, and in the second cycle of development we begin to recognize that we are nothing separate or apart from the whole; that we are an epitome of the whole, whether it be called God or Nature, and that the welfare of the whole is our welfare. We recognize who and what we are. We begin to comprehend that we always had the Almighty Power within, but that the soul, or I of us, could only manifest as much as it knew, and as our knowing enlarged, our manifested form became more perfect.

As we progress through the cycle of recognition, we come more consciously in touch with the evolved Mind of the Whole — God, Mind — and we can draw consciously on this inexhaustible Source of wisdom, life and strength. We realize that we are each an individualizing center of and in God, and this faith makes us mighty in strength and positiveness, for our I AM is a growing force, an intelligent center of power which grows stronger and wiser and more loving as it realizes and affirms the truth that "I am the love, wisdom and power of God expressing. I am all life. I am all strength. I can manifest the all-wise Power that springs forth from the root of my being. I am the ocean of wisdom and life individualizing. I am the eternal spring of vitality forever bubbling forth from the Mind of God. I am the spirit of life in action. I am an individualized form

of life. My nature is composed of the divine substance. I am composed of all the essences of God. My whole being is perpetually inspired by the omnipotent presence of God."

All is living substance. All is Good. All is God.

Thus our I AM appropriates more and more of divinity, and we grow in the understanding of our Godhood as manifestors of the universal powers of Deity.

All natural forces are God forces. There is an infinite gradation of negative and positive forces, but whether they be negative or positive, all are a part of the great Whole which we call God. Beings evolve into higher degrees of individuality and power by contending with and overcoming the negative forces of existence.

We are growing in Godhood through resisting God, and we become more God-like as we gain dominion over the negative nature of God with which we are surrounded.

—WALTER DE VOE.

6027 Drexel Av., Chicago, Ill.

What is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

THE LAW OF
SUCCESS IN
BUSINESS.

But down under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills? Yes. The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, *and believes it can have*, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask, * * * *believing*, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain, expects

it, believes that it is one of his rights, and the idea of failure hardly occurs to him; and the more he gains the stronger does this belief or expectation become.

“Unto him that hath shall be given,” etc., is the great exposition of this law, because “he that hath” sees in his very *having* reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But “he that hath not” is usually expecting another loss; at least he fears it, and thus he unconsciously invites it.

But you say, “If one is a failure, how can he believe in his success?” Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is the secret spring of the door of success.

Never allow that you are failure. Always insist to yourself, mechanically, if need be, that you are gaining, are winning, are a success. Let him that hath not refuse to see the loss; let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocket book.

“Unto him that hath shall be given” is not an injustice, but an equitable law of the human soul, teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most “need in their business.”

In brief, then, insist on seeing the bright side always, look only at your progress, forget your

failures, magnify each success, till you come to believe that you *can* win; then the mind or soul "will do the rest."

But don't scan particulars too closely; so that, if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use this perscription upon yourself while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining; and sooner than you think, you will not need to say it, for other people will tell you so. And if you ever doubt the law, test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who wasn't prospering? The formula is simple. Try it.

— ASHLEY MILLER.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.— Matt. 12:36.

WORDS.

Taking this passage literally it would seem to prohibit us from every unnecessary or jesting word, narrowing our speech down to the few words needed in our transactions with our fellow men, and making of life a stern, severe existence, robbed of much which makes our intercourse with our friends and acquaintances so pleasant. But I believe we are to search for the spiritual meaning which is hidden in all the words of the Bible.

What are idle words, looked at in this sense? Words which have not the truth in them. If we say, "I am sick," it is not true, for the *I*, the real man, cannot be sick, being made in the image and likeness of God, who *is health*. The false belief that the body is the real *I*, causes us to make the idle statement, "I am sick," and the day of judgment is in that same day and hour, and the account we render is shown in the condition of our bodies, which picture forth the

thoughts of our minds, expressed in the words — the idle words. So it is also in our statements about God. If we believe God is a person sitting on a throne, governing all the nations on earth, the words are idle, for they are not true, as we know God to be a Presence or Principle which fills all the universe, and dwells in the hearts of all mankind; and the account which we render in that same day of judgment is the sense of separateness from God, instead of the joy and peace which fills us when we realize that this life-giving Presence of Love dwells in our hearts. And so I believe it is in all things; the idle words are those which are not true, although we may not be conscious that we are speaking untruths.

— JENNIE H. CROFT.

Once upon a day I dined at the house of a friend who was a Christian Scientist.

HEART TO HEART
TALKS WITH
PHILISTINES BY
THE PASTOR
OF HIS FLOCK.

We sat at table — the man, his wife, two grown daughters, a son and myself.

The subject of conversation got around, of course, to "Science and Health." Some one spoke of "mortal mind," and the "unreality of matter." I filed a small caveat, and soon the two young women put in a demurrer.

Then each of us was trying to make the best impression on the jury. I flattered myself that I would have an option on the verdict, when suddenly, my Other Self, who was the acting and invisible judge, ruled me out of order, and addressed me in somewhat non-judicial language thus: "Col. Little-journeys, you are a large mouse-colored Ass!"

Two years before, one of these young women with whom I was argufying had been taken from school because she had spinal disease. At the same time her mother was in a sanitarium being treated for nervous prostration. And through worry on account of the suffering of his wife and daughter, the man

had left his business to others, and his financial affairs had gotten into a sorry tangle.

When lo! a New Thought (which was very old) had come into their lives—the Unnaturalness of Disease: God is Good—there is nothing to be afraid of—get harmony into your hearts and disease will depart from your bodies.

Now the daughter was well, the mother looked as blooming as the daughter, and worry being gone from the man's mind he had turned his attention to work, and prosperity was smiling upon his efforts as never before.

And here I sat in the presence of all this happiness, beauty and prosperity, trying to argue them to a finish. I was endeavoring to show this family that nothing was ever the matter with them—that the spinal complaint was a mistake, and nervous prostration only an idea—and of course they agreed with me.

Well, if we agreed, what was I trying to get at? Really, I did n't know. But I guess my quarrel was with their explanations—it was a matter of definitions.

That is good which serves, and this family had been blessed exceedingly through a Thought; and it looked as if I was trying to take it from them.

Surely I was a large ecru Holy Moses, and should have been in the streets of Cairo. I apologized, and never again will I try to take from people the thing that has enriched their lives—they may call it by whatsoever name they wish, and account for it as they may. Possibly the mistake lies in trying to explain just how and why physical harmony comes about when we think rightly. We do not know—all we know is that whereas we were once blind, we now see. But we are not content until we explain the principle and process, which Principle is really as unexplainable as Electricity. We use it, but what it is baffles reason; and in a vain effort to clear the matter up in our own minds, we start in and explain it to others. But explanations do not explain—they usually only muddle and mystify.

And above all things when we find men and women healthy and happy, bright of eye and sweet of breath, what kind of a man am I if I tell them that they really are neither happy nor prosperous — they merely think they are, and that a law should be passed compelling them all to be vaccinated! — ELBERT HUBBARD in the *Philistine*.

I AM.

MRS. MARTHA TAYLOR.

"I am the life, the truth and the way."

Oh, tender and soft and low

Was the loving words of my Master's voice

In the dear, sweet long ago.

Yet as tenderly He calls today

Unto *you* and me:

"Come unto me, both great and small,

And the Truth shall make you free."

Yes, free as the balmy winds that blow

From out fair southern skies,

And freed from the heavy burden

That fills each one of our lives.

We'll live a new life, for we've had a new birth,

And unto each one is given

The key to the kingdom of heaven within,

Where the King of Kings is living.

Yes, "Know ye not" the Savior said,

"The kingdom of heaven's within," and

Each soul that thirsteth after Truth

Shall surely entertain

The "Lord of Hosts and King of Kings,"

Whose power is supreme.

And I praise this Holy Ghost of mine,

For I'm a child of a King.

Yes, a child of a King, and a heritage grand

Is mine for aye and alway,

And not all the wealth of Golconda's mine

Could buy my income today.

My income of health and contentment rare

Fills and thrills me through and through,

As I walk and talk with Jesus

And learn the grandeur of Truth.

HEALING DEPARTMENT.

BY THE EDITOR.

What will cause the hair to grow on a bald head? — F. P. B.

As explained in various answers to similar questions in this department, the loss of hair is primarily caused by a depleted vitality in that part of the organism. Wherever the attention is centered, there will flow the vitality. The top brain is the seat of spiritual thought, and people whose minds are kept active in the higher ideals seldom become bald headed. Most men become bald as they approach middle age because they get material in their thought, the cells in the top brain become antrophied and the hair follicles die. Women are more given to religious thought and keep alive the top brain, therefore seldom get bald. If you want the bald spot covered, centre your mind upon spiritual ideas and concentrate in the top of your head. Stimulate the cells also by rubbing with the hands and a brush. Declare Spiritual Life and Vitality for your hair daily. Tell it that it represents strength in externals, and that it must not and cannot let go of the everywhere present Vitality. We have known of several instances where a conservation of the vital substance of the organism, and a cultivation of spiritual thought at the same time, has produced a new growth of hair on bald heads. A case of this kind is right now in our office force, I may say two of them, as my own hair is coming in strong, where it was completely bald, and Mr. Prather has a fine growth of hair started on his billiard-ball-ed head.

What causes indigestion?

— E. S. K.

Worry, anxiety, violent thoughts of any kind, or too great activity in thought just before or right after eating. The action of the stomach is governed by a brain centre called the *solar plexus*, which is in close touch with the thinking centre in the head. If the head thought is very active it sets up through sym-
 pa-

thy cross currents in the *solar plexus* that disturb the orderly process of digestion. The remedy is: Cultivate a peaceful, trustful state of mind. Never eat in a hurry, or when your mind is filled with the cares of the world. Think about what you are eating. Put your conscious thought into your food, and it will carry that thought in its journeys through your organism. Do one thing at a time. Eat to a purpose. Be an epicure. Choose your food, and praise it and bless it at every mouthful. After eating, rest for a time or engage in some light and pleasant line of thought or conversation. Give your stomach a chance. If it does not do its duty, go by yourself after each meal and sit for fifteen minutes, and silently tell your stomach how strong and efficient it is, how it likes to do its work in an orderly divine way, etc.

What is the cause of catarrh, and how can it be healed?

— M. W.

The root cause of catarrh is the race belief in impurity. It attacks both the pure and the impure. The pure suffer if they think that others are impure, because the idea of impurity fastens itself upon their mucous lining with the same alacrity that it does those who are impure. We must raise every thought and act to a standard of absolute purity. We must refuse to believe in impurity in the motives or acts of ourselves or others. We must continually affirm the substances of our bodies to be pure and incorruptible. Instead of hawking and spitting to clear the throat of supposed impure accumulations, we must affirm those accumulations to be what they are in essence, pure Spirit. Instead of spitting, swallow the accumulation with the affirmation that it is pure, sweet and spiritual in every part. Don't talk about catarrh nor think about it, but constantly affirm that the pure ozone of God flows in and out of your throat and lungs constantly. This persistently applied will eventually heal the worst forms of catarrh. I know, because it healed me of a case of 35 years standing. My voice

was broken and the larynx badly affected. I strengthened my voice by centering my attention in my throat and denying weakness and inability, and affirming power, dominion, and mastery. I practiced this daily for several years before I mastered the belief.

The doctrine of the "Absolute" and "unknowable" as expounded by Kent and Spencer merely teaches that all knowledge is relative, that in perception there are two factors, the mind, and the objective reality, and that instead of actually perceiving the objective reality as it absolutely is, the mind receives a phenomenon, an appearance, a representation symbolical of and corresponding with, but not a likeness of, the objective thing. It recognizes the fact that there are many motions of the universe to which the dull senses of man make no response whatever. The retina, for instance, refuses to respond to ethereal undulations before they reach some four hundred billions per second, and it ceases to respond when they have reached twice that number per second.

"Do not be misled by the surface-character of people; their souls are much better than the pictured image of the mortal form. Look beneath; let your spiritual insight penetrate behind the veils; see the one Divine Life in all. You will then find something to love; there will be a spiritual mutual sympathy. The unit of Being is discovered underneath the folds of today's objective consciousness."

In love there is peace, which includes rest, trust, wisdom, strength tenderness. In love there is no absence and, therefore no longing. Love gives real joy, real freedom. It holds to nothing but its own sublimity, and rests in the simple fact of its existence. It recognizes only the Infinite Presence, where continual communion is possible because of its wholeness and unity.—HELEN VAN ANDERSON.

EXTRACTS FROM LETTERS.

Some time ago I was giving a man in the insane asylum at Kankakee treatment; immediately after I began writing a lesson to an absent student and this man kept presenting himself to me mentally while I wrote. To my astonishment he wrote his mother almost word for word what I had written the student. Since then I have when writing to a student called in the silence to some other one to hear the words, and I find they get what I write almost as clear as the one to whom I send the written message.

— S. A. McM.

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I have to thank you not only for each individual number of *UNITY* but also for trusting me for two months without reminder of my debt which I feel far exceeds money, for the little magazine has become very dear to me. I do not always understand the statements made, but feel that I will as I progress in understanding, and I have had many demonstrations of the Truth — burns, cuts, scalds, sick headache, and once a hatpin entered my eye. Immediately I asserted, "My vision is from God, and cannot be dimmed," and the fear and pain passed, leaving me my sight clear as ever. These things *prove* to me as no words of friends could what this Truth means, and scarcely a number comes that I do not feel like writing *UNITY* of some swift good it has brought. Lately a pebble got into my shoe while I was pulling weeds in the garden. I could not take it out for my hands were wet. A cut which became a corn resulted, which a general denial did not seem to reach — are n't these claims something like locks which need each a different key? *UNITY* came with cause and cure for corns stated. I used the affirmation, "I do not believe in hard conditions; there are no hard conditions in my life, the Spirit of love and joy fills every hard place." Almost with the utterance came relief, and I

have no corn there now. Now for a question or two, for worms in my garden last summer, UNITY said they could be reached by the word. I was jubilant, for I have never liked to destroy, and with full faith as far as I know my own mentality, I carried those three pansy worms and dropped them carefully in a vacant lot, having used the affirmation. Next day there were 18 on my pansy bed. "You will not obey the Christ law," I said; "then the Mosaic must deal with you," and killed them all, but I did not see then nor now why I failed. Still in my consciousness I pondered the question, and when this year the worms attacked the grapes and woodbine, one morning came to my mind, "There shall nothing destroy or hurt in all my holy mountain, for the earth shall be full of a knowledge of the Lord," and it seemed to me that the earth so named must be these lower creatures like worms, but they did not go away, though I do not think they hurt the vines; new leaves are coming now.

—A. D. W.

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I received the February number of UNITY; have only had time to just glance at it yet, but long enough to feel the beauty of "The Chamber of Peace." I think if we all had such a chamber in our houses it would help us over many rough places. Those of us whose houses are too small will have to practice retiring into our own inner chamber as much as possible when we are inclined to be fretted over the things of this world. When we first moved to this little place I seemed to be very unhappy, and I imagined I never should get in the least reconciled to it; there did not seem anyone here, as far as I knew, that was anyway congenial, but I have truly learned that here is the right place for me. I might have gone on for years without any desire to find out the Truth if I had not been led here, and every day I find some way or someone whom I can help, if only with a word, and my thoughts seem now as if I can truly compass the earth. I could not begin to tell half what the Truth is doing every hour for me. The world, my house, my life—everything, has gained a newer and deeper beauty than I ever imagined possible. I say from the depths of my heart, "Thanks be to God who giveth us the victory."

Yours in the spirit of unity, — MRS. C. E. D.



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Practical Christianity.

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The Higher Law, Horatio W. Dresser's magazine, has been consolidated with *Country Time and Tide*, of Montague, Mass.

Our *Sunday School Lesson Quarterly* is meeting with a much more generous reception than we anticipated. The price of single subscription is 35 cents per year. In larger quantities less.

Prof. LeRoy Moore, who recently removed from Topeka, Kansas, to St. Louis, Mo., is meeting with good success in the Truth work. He is located in the old home of Dr. D. L. Sullivan at 3003 Locust Street.

Miss Emma Gray, of the National Institute of Practical Christianity, Washington, D. C., gave a very interesting address before the Higher Thought Centre, 10 Cheniston Gardens, London, on September 28th.

"Elsie's Little Brother Tom," by Alwyn M. Thurber, a book for boys and girls. 168 pages; 75 cents. "It is bright, sweet, tender and wholesome."—LIDA CHURCHILL. "It is a very pleasing story and helpful in its simple yet strong teaching,"—FANNIE B. JAMES. "The book is written for boys and girls, and is very instructive."—*Harmony*. "As a book expressing the New Thought for children we consider this little volume a marked success."—*The Higher Thought*. "The narrative is pure and wholesome, thrilling and instructive, and full of human nature."—*Mind*. "It is a decided hit in the realm of stories for boys and girls."—*Eleanor Kirk's Idea*. When you renew your subscription to *UNITY*, send 50 cents extra and we will send you a copy of the above excellent book postpaid.

THE ST. LOUIS SOCIETY OF PRACTICAL CHRISTIANITY.

The Society of Practical Christianity celebrated the fourth anniversary on Sunday, August 31st, at their hall, 18th and Pestalozzi Streets. During the afternoon, Professor Leroy Moore entertained the assembly by a masterly lecture on "Prayer and Communion with God." H. H. Schroeder, our dearly beloved speaker, made a few well chosen remarks in German, which were received with close attention, and the choir sang several beautiful songs. In the evening the Society was most agreeably surprised by the children of the Sunday School, who presented a very interesting and instructive program, consisting of vocal and instrumental music, and a cantata entitled, "The Heart of a Child." The cantata was written by Miss Lucy Kellerhouse, for WEE WISDOM, and set to music by our organist, Prof. Ernest Krohn. It was highly appreciated by a large gathering which taxed the seating capacity of the church. It is the expressed wish of many friends that this lovely cantata will soon be republished with the music so that the public at large may be benefitted by its inspiring music and the lesson the words impart, to teach us how evil tendencies can be overruled and cast out by the sweet messengers of Wisdom, Peace, Love, Joy and Strength. After the curtain fell on the tableau, which ended the program, Mr. Schroeder invited the friends down stairs to partake of refreshments, which were served in the Sunday School room by the young members of the Society.

— H. B. K.

A symposium on the Immortality of the Body was begun in *The Higher Thought*, Kalamazoo, Mich., in September. It comprises twelve articles written by Walter De Voe, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. Geo. Chainey, Harrison D. Barrett, Helen Wilmans, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Militz, Joseph Stewart, LL. D., George E. Burnell. Extra editions have been run so that back numbers can be furnished. The whole twelve articles comprising a year's subscription can be had for 50 cents. *The Higher Thought*, Evelyn Arthur See's and Agnes Chester See's publication, is a strictly high-grade monthly journal, quarto; in enunciation of the essential divinity of man.

The Church of the Science of Being, Fine Arts Building, 203 Michigan Avenue, Chicago, conducted by the Exodus Society, was reopened by Mrs. Ursula N. Gestefeld, the pastor, on September 7th. A course of instruction on Basic principles was begun on September 22d, and on the 26th was given the first special lecture on "Our Progress from Spiritual Poverty to Spiritual Abundance" illustrated by the journey of the Children of Israel."

ABOUT THAT PICTURE.

The hardest task of an editor is to apologize — editors never make mistakes. But it is quite evident that someone blundered in the picture of the Unity force which appeared in our August number. The picture makes us look as if we might all be guilty of blunderous things. We were "posed" and "snapped" by our own young artist, Rick. It was a family affair, as are all of our productions. We are just one happy family here, and consider all our readers members also. That is why we are so familiar and tell you the little things that take place at home, "just like mother's letter."

Well, Rick is a good boy, and has plenty to learn about photography. What he thinks he knows he will grow into in due season. When the editors got the August UNITY in Denver, and opened to that picture, they exclaimed with one voice, "Do we surely look like that?" Now it would be folly to make an appeal in our own defense, so we are going to let the friends who have seen us face to face defend us. One who has spent weeks among us writes from Nebraska: "I appreciate everything in August UNITY except the portrait on the front page. I hope that nobody thinks you look like that picture, especially you and Mrs. Fillmore. If cutting off your beard, Mr. Fillmore, makes you look like that picture, I hope you will let it grow again. I thought your picture in *Mind* was splendid."— M. E. H.

Another writes from St. Louis to Mr. Prather: "What a horrid picture that is, almost a caricature. I, who know the faces of you all, and know how really good looking you are, everyone of you, to be so disappointed! I read the Publishers' Department first and then turned to the portrait, and — well, words fail me! If I should tell you how each one impressed me you would laugh. I will tell you how you look — you look the Professor Non Dunderstandingknowvitch. What your vast procession of readers will think who never saw you is a question. Do please have a good picture of all taken and try again."— T. B. H. B.

We are sure this will let a little light into those washed out faces, and appease the God of Appearance.

A movement has been begun by Geo. M. S. Horton, 13 Winthrop Terrace, East Orange, N. J., whereby it is proposed to place four handsome colored pictures (about 20 x 28 inches) in each prison cell in the United States. Upon receipt of \$1.00 he will send a set of these pictures to a prison and a duplicate set to the donor. The name of the prison will be furnished if desired.

If you change you address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

A TRANSFORMATION.

In describing what the New Thought has done for me, I will proceed on the "before and after taking" principle, and will therefore give you an idea of what life seemed like to me before coming into the Thought, and then of the brighter outlook I now have.

Last May I came home from a year of teaching, sick and discouraged. I was nervous and irritable, had almost constant headaches, no appetite, and some troublesome chronic disorders. Lack of self-confidence and my wretched state of health had prevented my work as a teacher from being as satisfactory as I thought it ought to be after I had spent years in preparation for that vocation. me that it would be unbearable to stay home and be simply a burden to the family, yet I knew that unless there should be a marked improvement in my health, successful teaching was out of the question.

I was in a very rebellious and unhappy state of mind during the first half of the summer. Naturally, my health did not improve in the least. I made a slight effort to interest myself in the New Thought to please my mother, for I was sorry to be such a disappointment to her, when she had anticipated such pleasure in having me with her all summer. However my efforts in that direction seemed for some time to be of no avail. I found myself greeting New Thought ideas with sarcastic remarks and thoughts of criticism and opposition.

But the aura of helpful thoughts around me must have been gradually influencing me. One evening my father was reading aloud some articles by a New Thought teacher, and one of them caught my attention. I was attracted to the writer's style. I read more of his articles, became interested, and decided that if that man gave treatments I should like to have him see what he could do for me. I felt that I needed outside help of some kind, but had lost faith in drugs after taking headache powders and other medicines until they had entirely lost their effect, which was only temporary at best.

My sister wrote to this teacher. He replied that he was not giving treatments now, but that we might come to his office and he would give me a few suggestions. On July 17th we went there. I was attracted to the man more strongly than ever when I saw his face. I felt that he could give me the help I needed. Something impelled him to change his mind, and for a month he gave me regular daily treatments and instruction, with wonderful results. Since then I have not seen him so often. I have not needed such frequent treatments. Life, for me, is transformed. I feel that I have been completely made over; physically, mentally and spiritually.

The day after the first treatment two chronic troubles entirely disappeared, and have not returned yet, and I do not believe they

ever will. My headaches have been rapidly decreasing in frequency and severity. The fogs have cleared away from my brain so that I no longer feel confused, but can think clearly. My appetite is good. I realize, most all the time, the truth of the affirmation which my teacher gave me for daily use: "I am bright, cheerful and happy, strong and well." My family find me an entirely different person from the disheartened, unreasonable creature that I was early in the summer. When old feelings and habits of thought come creeping back, I tell myself, according to my teacher's suggestion, that if I have taken three steps forward and slip back one, I am still two steps in advance of my former position. I am gaining. As strength increases, the slips will be less frequent. They are valuable now to teach me to be on my guard.

During the first part of the summer I was very lonely. I had no friends, outside of the family, in Chicago, and I missed my pupils and other friends, where I had been teaching, and was too miserable to exert myself to get acquainted here. But now I am making several pleasant acquaintances, and no longer feel that I am among strangers.

My former desire to get away from Chicago has left me. I am confident that I shall find some field of usefulness here. I will allow nothing to discourage me, for I know that everything must work for my good, that every obstacle is a source of strength, and is necessary for my development, that "my own will come to me," and that I can hasten it by persistent effort and confidently seizing every opportunity that comes within my reach.

The song, "God's Hand," in the little book, "Truth in Song," has been a source of inspiration to me. I am beginning to realize that God's hand is in mine, wherever I am, guiding me, sometimes through the instrumentality of human helpers, sometimes through my own thoughts; that this Hand is weaving my life into a perfect strand, which is a part of the Divine pattern. I know that I am a drop in the great Spirit ocean; that I can help to bring into realization the kingdom of heaven both within myself and in every part of the world with which I come in contact; that I am not a worm of the dust, but am the child of an omnipotent, omniscient, omnipresent God, and possess His qualities as far as I can realize them. Health, courage, confidence, peace, power, and wisdom are mine if I but reach out my hand and take them, and I am learning how to grasp these things. The New Thought is bringing to my consciousness the glorious possibilities of life.

I have written thus at length, hoping that my experience may give courage to some one who is now struggling, as I was, to lift himself out of the slough of despond, and climb by the shortest path to the heights of freedom, happiness and usefulness. If through teachers, healers, or reading matter, you have received even a glimpse of the Truth, follow it, and it will expand before

your wondering eyes, until finally you will reach a full consciousness of your Divine inheritance. — DAISY WINIFRED HEATH.

The second number of the *Unity Sunday School Quarterly* appeared in a beautiful cover of gray printed in black and red. The contents are very interesting, giving interpretation of the International Bible Lessons, with numerous questions and notes and a lesson hymn. Responsive Bible Readings on "Peace" and "Perfection," are also given. Every reader of UNITY should be a subscriber to this *Quarterly*, as it is a handy companion and invaluable aid in your Bible study. Ten cents a copy; 35 cents a year. Address, Unity Tract Society, 1315 McGee Street, Kansas City, Mo.

MEETINGS IN KANSAS CITY.

Services at Arlington Hall, 10th and Walnut Sts., every Sunday morning at 11:30 o'clock. Charles Fillmore, speaker.

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Fulfillment, the new paper published at the Divine Science College, Denver, \$1.00 per year, and UNITY \$1.00 per year, will both be sent to one address a full year for only a \$1.25. This club rate is for a limited time. Sample copies of *Fulfillment* may be had free by applying to the publisher, 730 Seventeenth Ave., Denver, Colo.

Lydia M. Keeling, 108 West Tenth Street, Pueblo, Colo., now carries a full line of Unity publications, and can fill orders in large or small quantities. Subscriptions for UNITY, WISE WISDOM and the SUNDAY SCHOOL QUARTERLY also taken.

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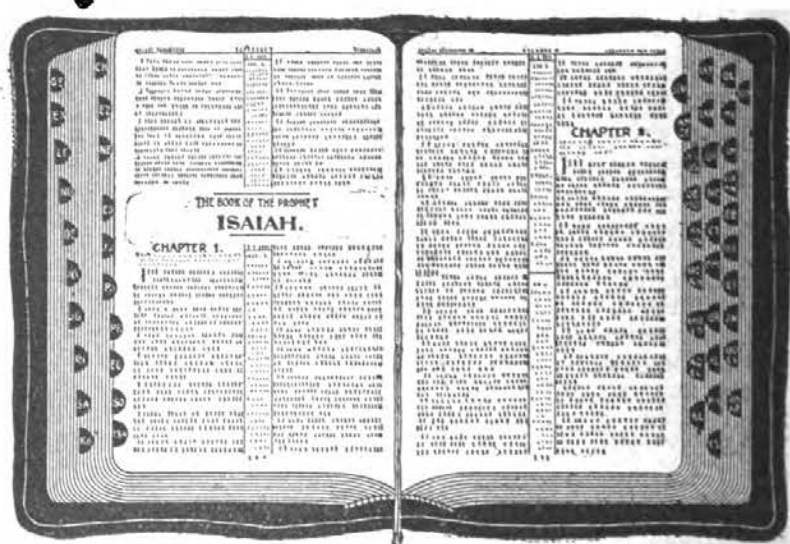
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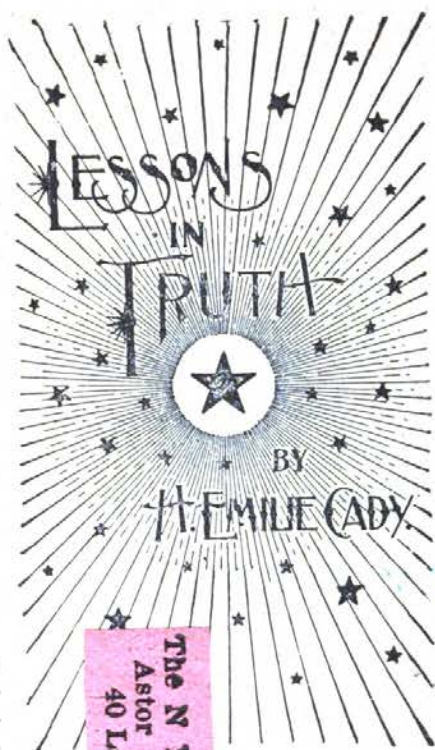
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UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

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KANSAS CITY, MO., NOVEMBER, 1902.

No. 5.

I AM MYSELF.

FREEDOM FROM THE DELUSION OF REFLECTION.

ANNIE RIX MILITZ.

THERE is only God, and this Divine One is not a reflection of anybody or anything. Therefore there is nothing in reality that reflects. My being is God, and not the image and likeness of God. I am what I choose to be. I am no imitation or suggestion. I am not a picture. I am not a counterfeit. I am the real thing. I am It.

Thinking that God's idea, Man, is separate from God, leads us into the snare of believing that Man is only a reflection or a shadow—in other words, a nothing—which is all very well when we are considering the mortal man. But the real man is no shadow or reflection. The truth that I am that I am, manifests as individuality, and all cessation from being whiffled about by the opinions, feelings and views of others.

Why should one be played upon by these powers of darkness that are no powers at all? Persistent repudiation of all belief in evil sets one free from being the instrument of darkness, and no one need to be used by the adversary of another and in so doing suffer the throes of hell.

According to the teachings of *destiny*, every one who lives on this plane of good and evil carries about in his or her aura, old enemies, who even were jealous of their birth into this planet. They are described as invisible entities—once were personalities in a previous existence, who feel that they were wronged by this one, and have not forgiven their enemy. For him, or her, they have contempt, suspicion, hatred, jealousy, envy, revenge, and all the rest of the

malicious feelings. Wherever that one goes, they flock, and if there be any who can *reflect* evil, because of not being redeemed from their own old nature, they will feel these impressions towards this one and unaccountably dislike him, or her, and they lend themselves to the whole gamut of false feelings that are held against him, or her. One of the best illustrations that I ever saw of this was in the case of a man who went through all manner of hardships to conquer his carnal nature. At the time I met him he was a street evangelist, full of desire to help people out of their errors, but persecuted on all sides. One morning he came to me with his face all bruised. He said that the day before the children had tormented him unmercifully, and a man, well-dressed, large and strong, had handled him like a fiend, not only kicking and cuffing him, but rubbed his face with his gloved hand until the skin was rubbed off from his nose. And he had been absolutely nonresistant.

Then the truth flashed upon me. The man, who thus abused, had been filled, doubtless, with unaccountable anger at what he felt to be hypocrisy, and a persecuting entity that dwelt in the aura of this evangelist used him to persecute his victim. And I saw that the children, who are so often negative, reflected the tormenting, scornful, deriding multitude of invisibles who had access to him and to them because of their belief in the reality of evil.

Then I said, "Stand up, and be the man that you are! Must God be persecuted? Are you not powerful enough so that none but sweet and loving thoughts and powers can work through these children toward you?" He realized the point, and from that day was free from such experiences. But the whole thing was not plain to me until one day I found myself feeling resistant and critical toward him. The feeling was peculiarly hellish and unlike my nature. I denied evil; I bent all of my energies to invoke love. When, like a flash, I saw that I was being used by his adversary. Instantly I silently, though vehemently,

declared, "I will not be used by the adversary of this man. No devil shall use me. No evil thing can think through me toward anyone." And I was freed. And so much was explained to me in the experience of dear hearts, who are doing their best to live true lives, and yet continually meeting opposition and suspicion on the part of others and having their best intentions misconstrued and their actions and words misunderstood.

The rabble that persecuted and assisted at the crucifixion of Jesus were reflections of invisible foes. Negative ignorant creatures, they reflected more than they originated.

Where do we stand? Are we being persecuted by others? Then the remedy is: *fervent prayer that takes from us every evil thought about another.* Are you tormented by hateful feelings towards others? Then the remedy is: *fervent prayer that takes from us every evil thought about another.* Let us realize, with Jesus, that the prince of this world can come and yet find nothing in us to use or to be used. I am no reflector. I am God-being, absolutely loving, forgiving, healing, redeeming, saving. I am Christ. I am the God-self, perfect, pure, free, wholesome. Nothing can use me for evil. I am no mirror of devils. I know no adversary. I am opposed to nothing. I am the light of the world, and in me is no darkness at all.

There is no strength in evil thinking, and though the air be filled with these centers of intelligence, who at first are at enmity with us, everyone shall be converted by our persistent radiance of love until every one that worked against us shall work for us. All, both in the invisible and visible, shall love us, because we love them. They cannot resist, any more than the cold, hungry tiger can resist loving the sun that warms it, and the kindly master that gives the warm milk to its famished body. And as the tiger can be trained out of its cruelty and wildness by the wise man, so can every fierce element in our world be tamed and redeemed. There is naught but God in everybody and in everything.

THE POWER OF THOUGHT.

JEANIE P. OWENS.

[Concluded from the October number of *UNITY*.]



NE OF my oldest friends talks of her "thought garden," and it is a beautiful simile; our minds may be cultivated or neglected, may grow weeds or flowers just as the garden does. In a recent letter she says, with reference to the difficulty of changing habits of thought, "Did you ever see a field or garden that had not been cared for for years, and then put under cultivation, and all the weeds up-rooted? The seeds keep coming and coming, but care and patience will finally up-root all; then we reap the reward of our faithful labor."

I read this some time ago in a magazine, and it is applicable to either mental or physical gardening:

"Nature assists everyone in the cultivation of whatever flowers we may wish to possess; in exact proportion to the quality of the effort put forth, and the knowledge that directs it, does nature respond with generous result; where no effort is put forth nature considers we wish our gardens to remain uncultivated, and she leaves us with the particular crop of poverty and weeds which our lack of mental effort has called forth."

You may perhaps say that we cannot control our thoughts, that we cannot prevent our minds dwelling upon certain subjects even against our desire. I say most emphatically that we *can*, and, if we are in earnest in the matter, we *will*. "For every man there is a kingdom over which he is born to have absolute sway—the Kingdom of his Thoughts, his realm of mentality. Few of us realize this sufficiently to take upon ourselves the true dignity of our kingship." Of course if we are not in earnest we will continue simply to drift with the stream of our wayward fancy, and must take the consequences.

It is true that we cannot prevent certain ideas *coming into* our minds, but we can prevent them staying there; we can drive them out again, though it should at first be twenty times an hour or oftener. An old divine, writing on this subject, says, "We cannot prevent foul birds of the air flying over our heads, but we can prevent them building nests in our hair." If we resolutely determine that we *will not* allow our minds to be possessed by certain thoughts, and whenever they recur, deliberately and by an effort of will put them from us by turning our minds in another direction, by-and-by, like visitors who find themselves always unwelcome, they will gradually cease to trouble us, and finally will depart altogether. I am not referring here only to thoughts which are wrong in themselves, but to all anxious, morbid, or even unpleasant thoughts which worry and annoy us through their persistency; they are all part of the same poisonous brood against which we have to wage unremitting war, and which, if we would be healthy as well as happy, we must cast out of our minds completely.

We often hear it said that it is not work that kills but worry, and nothing is truer. Of course all admit theoretically that it is not only foolish but wrong to worry, but how many do we find acting up to their belief in this respect? It is only another evidence of the extent to which we are dominated and tyrannized by our thoughts, when we ought to and can dominate them, for what is worry but just thoughts of anxiety? The real cause of worry is often not want of faith, but want of knowledge. You believe that God will help and protect you, but you cannot help *feeling* anxious. What you want is a little knowledge of the power of thought in producing states of mind and body. In nothing is the saying "Knowledge is power" better exemplified than in this, *Your feeling depends upon your condition of mind, and your condition of mind depends upon your thoughts.* By the mere act of allowing them to dwell on the cause of your

If you have no one amongst all your acquaintance whom you dislike very much, then there is pretty sure to be something in your life that troubles you or makes you anxious. Sit down quietly for five minutes (or ten if you can spare the time), close your eyes and repeat over and over slowly, "I am God's child; I am safe in His keeping; I can do all things through Christ." It will help to fix your mind if you breathe slowly and deeply, say "I am" or "I can" (mentally, of course, not aloud) while you draw in your breath, hold it a second or two, and repeat the rest of the sentence while you slowly let it out again. If you doubt the efficacy of this practice, all that I can say is, "Try it for a month."

Do not think that this has in it anything inconsistent with the working of God in the heart; it is the "working of God" according to law, as all His

we are roused from a reverie by someone. "What are you thinking about?" we often say, "Nothing;" and it seems sometimes as if it were true. Our mind is so busy that it appears to suppose that our mind is as vacant. So far from being the case, the real truth is that we are thinking of a hundred things instead of less than a dozen. Our minds are not concentrated on one thing, but are divided among a hundred others.

When we are roughly we "concentrate" our ideas, but does it become, as it were, a law of our mind? We have hitherto been content to let the working of this law, however it may be, continually to fly here, there, and everywhere, without an effort to control them, but it is the first to gather them to a point, to keep them, for more than a few minutes, worth the time.

"Christ"

s, wit'

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anxiety you create a state of mind that is bound to express itself in a corresponding feeling of fear and depression. It is a law as unvarying as that of gravitation that what we think must find expression in what we feel, and what we appear. "What we think we become." "As a man thinketh in his heart so is he."

We have been accustomed to consider feeling as something that we had either to be resigned to, or to struggle against, but which in either case was utterly beyond our control. *It is not.* Just exactly in proportion as we gain control over our thinking do we control our feeling.

I speak as one having authority on this matter, because I know; with that best of all knowledge, personal experience, that every word I say is true, but I do not ask you to believe it simply because I say it. I would say with St. Paul, "Prove all things, hold fast that which is true."

If you want to know just *how* to prove the power of your own thought, here is a very practical experiment which you may try. Is there any one person whom you specially dislike? It may be merely some person whom you look upon as shallow and contemptible, or it may perhaps be someone who has deliberately tried to injure you; it does not matter at all whether you feel yourself justified in your dislike or not. For five minutes each day (no one is so busy as not to have that much leisure) sit down quietly and send out thoughts of good-will to this person. Close your eyes, call up a mental picture of him or her, and, no matter what your may *feel*, say over and over, "I am not your enemy; I want to like you better than I do; I want to help you in whatever way I can." Repeat this again and again very slowly, until the time is up, keeping your mind fixed on what you are saying. If you have enough perseverance to keep it up five minutes every day for a month, you will find at the end of that time that your feelings toward that person are considerably altered.

If you have no one amongst all your acquaintance whom you dislike very much, then there is pretty sure to be something in your life that troubles you or makes you anxious. Sit down quietly for five minutes (or ten if you can spare the time), close your eyes and repeat over and over slowly, "I am God's child; I am safe in His keeping; I can do all things through Christ." It will help to fix your mind if you breathe slowly and deeply, say "I am" or "I can" (mentally, of course, not aloud) while you draw in your breath, hold it a second or two, and repeat the rest of the sentence while you slowly let it out again. If you doubt the efficacy of this practice, all that I can say is, "Try it for a month."

Do not think that this has in it anything inconsistent with the working of God in the heart; it is the "working of God" according to law, as all His works are.

When we are roused from a reverie by someone asking, "What are you thinking about?" we often reply, "Nothing;" and it seems sometimes as if it were really true. Our memory is such a complete blank that it appears natural to suppose that our minds must have been equally as vacant. So far as this being the case, however, the real truth is that we have been thinking more instead of less than usual. Our minds have been concentrated on one subject to the exclusion of all others.

The longer and more thoroughly we "concentrate" on one idea, the more does it become, as it were, a part of our being. If we have hitherto been either ignorant or careless of the working of this law, and have allowed our thoughts continually to fly here, there and everywhere without an effort to control them, we may find it very difficult at first to gather them to a center, and keep them there, for more than a few seconds at a time, but it is worth the time and trouble spent on it.

Our true center is the "Christ in us," the kingdom of heaven within us, without which we are

nothing and can do nothing. Let us first find it, and then train our minds to think *from this center*. If you have so far been thinking from the center of your own imperfection and sinfulness, then put it behind your back and let it roll completely out of sight, as did Christian's burden, and try the other. No good is got by brooding 'over our past errors and shortcomings; we want all our powers of brooding to be concentrated on *what we are going to be*, not on what we have been. When children are having a writing exercise they are not allowed continually to look back at their own writing on the last page; so when we start the fresh page of every day, let us try to keep our thoughts along the line of "whatsoever things are lovely." Five or ten minutes steady concentration on some beautiful thought will help us in this more than hours of reading or talking. A short sentence, such as "God is my Life," "God is my Health," or "The kingdom of heaven is within me," kept in the mind and reverted to every time we find thoughts wandering in forbidden channels, is also a great help.

Are you subject now and then to times of depression, to what is called "a fit of blues," lasting it may be for a week? You *know* that it is only feeling, and yet no amount of reasoning will dispel it. You feel depressed and miserable without any apparent cause, and nothing seems to be of the slightest avail in removing the weight that holds you down. Next time you are so afflicted, try this cure: If you can spare the time, sit down alone for five or ten minutes three times a day (if you think you cannot spare so long, then take a few minutes whenever you can); close your eyes, breathe slowly and deeply, and repeat to yourself, "I am God's child; He cares for me, loves me, and watches over me; therefore no harm can come to me. I can do all things through Christ who strengtheneth me. The kingdom of heaven is within me." Pin your mind down to this idea for whatever length of time you have resolved

upon. If your thoughts wander, bring them back and hold them as steadily as you can upon the words you are repeating until the time is up, then go about your work with the resolve that you *will not* be dominated by any more feeling. If you are sufficiently in earnest to persevere in this "mental drill" for, say, a month, you will be surprised to find how much you have gained in every way, mentally, spiritually, and even physically.

This subject of Thought and its power is so wide that I have only been able to touch very lightly upon one or two points. To those who are interested enough and have leisure to take it up as a study, it will prove a most fascinating as well as profitable subject of research; while those who lack the opportunity for study will do well to ponder the matter in their hearts earnestly and prayerfully.

It takes no more time nor ability to think beautiful and pleasant thoughts than to think unbeautiful or unpleasant ones. By a little practice the mind may be trained to the habit of dwelling upon "whatsoever things are lovely," and the improvement in health and happiness, the gain to both body and soul that will undoubtedly follow such a habit, will more than repay any little self-denial that may be necessary at first.

"Guard thou thy thoughts!

For deeds we do, and every word we speak,
Are outcome of some picture of the mind;
And thoughts are pictures. Then let thoughts be pure;
And as each image shall be pure and good,
So will it be expressed in word or act.
Thoughts rule our life, our health, our happiness;
And as we think so are we, so become.
Make noble pictures! Make the canvas broad!
Heap on the tender lines of radiant light!
Set all in just proportions, and each thing
Show forth in beauty — reach its highest law;
And make the whole a harmony divine:
No jarring tone, no careless, marring flaw.
Then frame thy image, thought, in the bright gold
Of some good deed, some loving hope or prayer."

Bible Lessons

BY LEO VIRGO.

Lesson 8. November 23.

WORLD'S TEMPERANCE LESSON.—Isa. 28:1-7.

GOLDEN TEXT — *They also have erred through wine.*
—Isa. 28:7.

The charge is sometimes made against metaphysicians that they are not champions of temperance, even that they do not consider it necessary to be temperate in order to be Christ-like. This, of course, is untrue, and it arises from our attitude toward the popular methods for decreasing intemperance.

We are in hearty sympathy with all restraint and the doing away with temptation, but do not favor the condemnation which is such a prominent factor in most temperance movements. Nor do we deem it wise to talk about the power of the evil that we are seeking to overcome. When a lot of people in their zeal, to stamp out an evil condition, see it as a great opposing force, and so proclaim it day after day, they actually infuse into it through their own thought currents a stability and combative power that fights them back with an energy equal to their own. With this steady current of combative thought feeding the flame of false appetite and affirming for it great power, there is no end to the conflict.

The first step in overcoming an evil is to undermine it with the silent word daily sent forth that it is powerless. All falsities rest upon the no-thing of existence, and they are without power. Let us so declare silently and aloud, and they will be weakened as we tell them the truth. The next step is to tell those who foster them that they are not evil, that they are of the One Good and that they are seeking that Good. That Good is Spirit instead of matter. The stimulant that is desired is not material but spiritual. Satisfaction is found only in the now apprehension

of this omnipresent spiritual energy that, as on the day of Pentecost, fills men with dynamic force and intelligence.

The man of sense is confused by wine—he puts into his stomach that which “steals away his brains.” This is but a mortal belief, and the realization of the truth of man’s Spiritual being quickly restores this sense confusion. Let the drunkard declare his spiritual selfhood, and continuing in its affirmation all desire for material stimulant will be surely removed far from him. Let his friends make this declaration for him and he will be helped to overcome. It is in the power of every mother to reform her son, or the wife her husband, through the steady declaration day after day of the truth of man’s being, and its now manifestation in his case. This means the withdrawal of all accusation and condemnation.

There are confusions of mind other than those produced by strong drink, and their effect is even more demoralizing upon the true character. These are the false states of mind produced by the personal will seeking to gratify the desires of sense. It is this that our lesson refers to rather than the confusion of wine drinking.

Ephraim refers to the personal will, and the “woe” is to those who in the pride of that egotism become drunk. “The crown of pride the drunkards of Ephraim, shall be trodden under feet.” Pride in personality leads to lowering of the mental status—the crown of the man, the understanding, is trodden under foot. To become intoxicated with one’s own personality is a debasement. To become intoxicated with the affairs of this world is mentally demoralizing. The business man who is intoxicated with his money getting, the woman of fashion intoxicated with the desire for social distinction, the priest intoxicated with his creed, the scholar intoxicated with his intellectual achievements—these are all in greater “woe” than the common drunkard because they are more fixed in their delusions and have no spirit of repentance.

The "flowers of glorious beauty" is the sweet simplicity and naturalness of the Divine Selfhood. When this is manifest it is "a crown of glory and a diadem of beauty."

Lesson 9. November 30.

GIDEON AND THE THREE HUNDRED.—Judges 7:1-8.

GOLDEN TEXT—*It is better to trust in the Lord than to put confidence in man.*—Ps. 118:8.

The children of Israel are depicted in this stage of their history as greatly oppressed by the surrounding tribes—driven into a valley and in danger of losing everything they possessed. They had grown timid and fearful, and hardly dared carry on openly their peaceful agriculture because of the constant raids which the savage tribes around them were constantly making.

Gideon is described, in Judges 8:18, as of royal family; yet, when he was called by the Lord to lead this army against the Midianites he was found skulking in a wine press threshing out a little wheat. He represents the I AM cornered by the forays of environing thoughts until all its spirit seems to be gone. The name Gideon means a destroying power, but in his present negative attitude he is called Jerubbaal, which signifies a defender of Baal. Thus when we become negative to our environments we are worshipping or bowing down to images—the power of matter. The well Harod, beside which they were camped, means fear. The picture is one of negation from every standpoint. But the Spirit of the Lord fires Gideon to rise in his might, summon his army and overcome the invaders.

When the Spirit within us turns from the negative to the positive attitude, a mighty surge of thought sweeps over us, and we feel that we can in our might overcome every obstacle. But this is the vaunting ambition of personality which has been temporarily galvanized into activity. Most of these enthusiastic

thoughts are without staying quality—they are untrained, and would fail us in an emergency. We are to withdraw into the deeper recesses of the soul and work through the more disciplined thoughts, which we find will gravitate to us if we take a certain mental attitude. This is given in the allegory, “Bring them down unto the water, and I will try them for thee there.” The water signifies the universal thought element that we all drink of, and the test of ability is the way in which we appropriate it. If we bow down and drink on our knees, we are too submissive to go to war with an environment that needs a very positive lot of statements fired at it. If we stand erect and dip up in our hands and lap the water, “as a dog lappeth,” we are appropriating it from the right standpoint. This Universal Water of Spirit is ours by Divine right, and we should not be timid nor fearful in appropriating it, neither should we do so blindly—without discrimination. “Lapping” indicates judgment and analysis.

The “three hundred men that lapped” represent the spiritualized thoughts of spirit, soul and body. They go forth with lamp, pitcher and trumpet; that is, intelligence, discretion and power. They work silently at first, and discretely conceal their plan until the right moment, when, they flash it forth, proclaim its source in trumpet statements of Truth, and all the hosts of error are destroyed.

Lesson 10. December 7.

RUTH AND NAOMI.—Ruth 1:16-22.

GOLDEN TEXT—*Be kindly affectioned one to another.*
—Rom. 12:10.

Every phase of thought is dealt with in Scripture. Under the guise of personalities we are shown the action of the reason and the affections. The reason is typified by the masculine and the affections by the feminine. The story of Ruth and Naomi shows the outworking of a state of consciousness where love

and duty are associated with weakness and a belief in inability to cope with hard conditions.

Some time during the period of the Judges there arose a famine in Judea which lasted several years. At this time there lived a family at Bethlehem (house of bread — substance) consisting of Elimelech (my God is King), his wife Naomi (the lovable), and their two sons Maldon, (the sickly) and Chilion (the pining one). Hoping to better their condition, they emigrated to the rich country of the Moabites, who were worshipers of Baal. Here great changes came to the family. In the course of ten years the sons married Moabitish women, Ruth (the friend) and Orpha (a fawn), and both sons and Elimelech, their father, died in the land of Moab, leaving the three women widows. Naomi, poor, in distress, among strangers, became homesick for her native land, her kindred, the people of God. The famine was over in Judea, and she decided to return. The two daughters-in-law went part of the way to see Naomi off. When the time came to part, when they had kissed each other and wept together, they both declared they would not return, but would go with her to Israel. She urged them to return, and Orpha was prevailed upon to do so, but Ruth persisted in her determination to go with Naomi, and here begins our lesson.

This allegory is called the sweetest idyl in the Bible, and has won the unqualified praises of literary critics. It appeals to the heart, the sympathies, and we shed tears as we contemplate the hardships of these patient, faithful women in their sweet simplicity.

There is another side to the picture. Our loves sometime warp our judgment and cause us to vacillate where we should be steadfast. Elimelech is represented as one who believed in God as his king, and he lived at Bethlehem, the place of abundant substance. He was united with Love (Naomi), yet their sons (thoughts) were "sickly" and "pining." There was lack apparently in their resources as a result of this kind of thinking, and instead of finding

out the weak places in their minds and strengthening them, they left the land of God and moved out into the apparent abundance of the pagan Moabites. In doing so they lost all.

We may be very loving and good and kindly, yet fail to demonstrate the omnipresent abundance of God because of our weak statements about plenty, or our pining and longing for the riches which seem to belong to others but which are not manifesting in our affairs. Then we in our extremity, and our sincere desire to provide for those we love, go over to the world's ways and try to make its methods bring us prosperity. Our weak thoughts and our pining thoughts are united to the loves of that world, but it does not strengthen them nor bring prosperity. They die, and all those that *reason* in this way die. Only the *loves* are left, and they decide to return to the land of God where they belong. When they do this they find themselves almost strangers and reduced to poverty, but they begin gleaning in the wheat fields, and prosperity eventually comes of their industry and loyalty to Truth.

So we find that if we would avoid the hard lines which come to those who desert Spiritual methods of demonstration that we must be strong and persistent in our affirmations of God's plenty right now manifesting, regardless of the apparent famine. Also we must not pine nor long for the things of others nor seek in unrighteous ways to possess them. If, however, we have wandered away from God's land of plenty and tried to demonstrate in ways that are not in harmony with Truth, and failed, as we always will, there is a way to retrieve our steps. We can return to spiritual ways, and begin in the fields of mind substance to glean in patience, word by word the silent and audible affirmations of His plenty, and we will surely in the end be united to Boaz (activity) of abundance.

Lesson 11. December 14.

THE BOY SAMUEL.—I. Sam. 3:6-14.

GOLDEN TEXT — *Speak Lord: for thy servant heareth.*—I. Sam. 3:9.

There are two view-points to every transformation that takes place in man's progress. There is always a dissolution of an old thought before a new one can come into full action. If we view this passing away of the old as a disaster, a tragedy, we see death and failure. If we view it as a transformation that is but a passing event and necessary to the steady upward spiritualization of the soul, we see a victory. Eli and his two sons and Samuel are factors in a change of this character that takes place in every soul at a certain phase of its progress.

Eli means "offering" or "lifting up," and represents a state of consciousness which must be spiritualized. Eli is described as a priest who had grown old in the service of the Lord. His eyes were dim, he had "laid down in his place," but "the lamp of God was not yet gone out." The consciousness of the Spirit had not died out entirely, but it was low. This state is the result of going over and over the same line of thought until it becomes empty and meaningless. We fall into these mental ruts in religious worship—our zeal wanes, our interest is indifferent, and ere we are aware, our thoughts have become materialized. The sin of Eli's sons was their grasping disposition and contention for a larger portion of the sacrificial offering than rightly belonged to them. Eli's house came under the displeasure of the Lord because he "restrained not" these sons, or material thoughts.

The mind must be constantly fed with new and higher concepts of the Divine Law. We should always be on the alert for applications of this Inexhaustible Resource for the upliftment and betterment of ourselves and the world. If we rest contented with the revelations of the prophets, or what we ourselves learned yesterday from the Lord.

we materialize. We need a new revelation every day in order to grow. If we have fallen into this ecclesiastical rut of ritual and formula, and built up a state of consciousness of this mouldy character, it is good for us that it come under the condemnation of the Lord, and a new "high priest" be raised up in its stead.

Samuel means "asked of God" and "heard of God." In I. Samuel we are told that his mother Hannah was barren, and that she prayed and with great enthusiasm besought the Lord for a man child. This represents that aspiration of the soul deep within us which reaches out incessantly for a higher manifestation of itself. But there is another side to this aspiration, this hungering for the more thorough demonstration of the ideal, and that is, "heard of God." We must not only earnestly reach out for the higher things, but be obedient and receptive to the guiding voice of the Lord when it begins to show us the way to attain them.

We have to become acquainted with the "voice of the Lord." The first and second calls may seem to be from without—we have not learned to quietly listen to the inner promptings—"Samuel did not yet know the Lord." The Revised Version says, "The Lord was in his presence." We cannot see that presence with the eye of sense, nor do we hear that voice with the outer ear. No one can describe to another this voice within that is not a voice. It may waken you out of sound sleep as it has thousands, and as it did Samuel. Put yourself in a receptive attitude and mentally say to the silence within your soul, "Speak; for thy servant heareth."

As you grow ready for it, somewhere or other you will find what is needful for you, in a book or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking to your thought.

—GEORGE MACDONALD.

REPLY TO A LETTER CONCERNING THE PRAISE TREATMENT IN SEPTEMBER UNITY.

FANNY M. HARLEY.



CORRESPONDENT of UNITY writes: "I want to ask a few questions about the Praise Treatment in September UNITY, page 143. First, it says, on Monday make the Statement of Being. What is the Statement of Being?"

The above mentioned Praise Treatment is an extract from "Heilbroun; or, Drops from the Fountain of Health." This book is a compilation of the first articles that appeared from month to month from my pen under the heading, "Healing Paragraphs." The Praise Treatment was written in November, 1891.

The Statement of Being is a recital to our individual consciousness of what Divine Science reveals to be the truth regarding the nature of the real Man and of Man's Origin, God, according as we have developed the ability to apprehend these natures. At the time that this article was written, my teacher was Mrs. Hopkins, and she taught me her formulation of the Statement of Being, and it was this that I was using at this time. I quote it here from her published lessons issued in 1888. It is as follows:

"God is Life, Truth, Love, Substance, Intelligence, Omnipresence, Omnipotence, Omniscience. I am thine Idea, O God, and in Thee I live and move and have my being. I am Spirit, Mind, like Thee, and reflect Wisdom, Strength, Holiness. God works through me to will and to do that which ought to be done by me. I am governed by the law of God, and cannot sin, cannot suffer for sin, nor fear sin, sickness, or death."

Second, for Tuesday: "What are the denials and nations of Science?"

At that time I was also using the denials and affirmations as formulated by the above mentioned teacher. They were as follows, as quoted from her printed lessons:

“There is no evil. There is no matter. There is no Life, Substance or Intelligence in matter. There is no sensation in matter. There is no sin, sickness or death.”

Third, for Wednesday: “How do you praise yourself? That is, how do you word it to praise yourself for any good quality, such as being kind and loving, or strong and healthy? I want to use this treatment, but do not know how.”

Revelation will doubtless bring every one to the discovery that, as praise, to really *be* praise, must come from the heart, it, therefore, must be the utterances of the individual heart from its own perception of Truth and its realization of God's infinite manifestations. One never has to tell a mother what words of endearment to use to her baby, nor a lover to his sweetheart, so no one can do more for another in teaching how to praise than to direct his attention to that for which praise should be given. When one's heart is filled with gratitude, words to express that feeling are not long in coming to the lips, or, if the “heart be too full for utterance,” gratitude is manifested in conduct, which speaks even louder than words. Our praise words will be formulated scientifically according to our understanding of the nature of Man, and the nature of Man's producing Cause. One single expression of praise *felt in the heart* will do more for one's individual uplift of consciousness than weeks and months of statements made from intellectual perception only. I think, therefore, that our questioner really means that she feels herself lacking in perception as to what she should praise for, rather than just how to do it. The more we praise, the more conscious of ceaseless blessings we will become. Praise does not change God's attitude toward us in the slightest degree, a

though we should praise God from one year's end to another we could not induce God to give us one single more blessing of any kind whatsoever than is already ours. To change God or God's intentions toward us is not the aim and object of praise. The marvellously developing work that praise accomplishes for the human consciousness is in the way it changes our *status* of God, and the way in which it opens our understanding of that infinite Love which is ever with us, and which is so changeless in its nature that it is incapable of even a *shadow* of turning.

The atmosphere is omnipresent. Everyone has a right to breathe as much of it as he chooses and is capable of appropriating. It is free to all and is for all. If one fails to inhale and exhale harmoniously, the atmosphere is not to blame, but the lack is with the man who is neglecting to use his lungs. Now suppose one should say, "I do not intend to put myself to all this trouble to breathe in and out every day all my life, but I am going to sit still and pray to the air to come and flow into my lungs and nourish me. I will praise it for awhile, and see if I cannot coax it to do this for me."

How much air do you suppose would flow into this man's lungs? He will soon discover if he holds his breath, either willfully or unintentionally, until he gets black in the face, that the atmosphere will not pay the slightest attention to him nor inconvenience itself to help him in the least. Why would it not when he has spent ever so much time trying to blarney it into doing his work for him? Because it cannot change its nature from being just what it is. It is omnipresent, always here for us to use, *but we, each one, must do our own breathing.* Flunkeyism will do no more for us here than it will to help us into the kingdom of heaven. Honest individual effort is what counts in either case.

Suppose, however, that this man should praise from another view-point. In the first place, what is praise? It is, "Approval expressed, honor rendered

because of excellence or worth; especially, the joyful tribute or homage rendered to the divine Being," etc., etc.

This man is supposed to feel approval that the atmosphere is omnipresent. Then he would better act accordingly. He might express his feelings somewhat after the following manner: "How glad I am that the atmosphere encompasses the universe. It is exhaustless. There is enough for every one. No one can rob another of this great boon. Each one may inbreathe all that he desires of this delicious air. So long as one continues to breathe he will never die. To have joy in breathing is to have joy in living. Whosoever proves himself able to breathe harmoniously under all circumstances is proving himself to be well poised, calm and peaceful, and in a fit condition to receive revelations from on high. To be able to always breathe harmoniously is to be able to make peace with one's self and others under the most trying conditions, hence, "Blessed are the peacemakers." Whoso can persist in breathing harmoniously is never drawn into a heated argument against his will, is not rash in his judgments, hasty in his speech, nor unwise in his conduct. How thankful I am that the air is for me and for all. How thankful I am that we all have the capacity to inbreathe. How thankful I am that the tiniest babe can make use of this power, and can increase his ability to use it. I will daily practise the inbreathing of everlasting life and the outbreathing of divine love toward all humanity. In this way I will be learning how to ultimately bring myself into a protracted state of good will to all men."

It is self-evident that some such method of meditation as this would be more invigorating than to refuse to do one's own part, and breathe. To praise one's self for excellent characteristics is to acknowledge one's *self* to be the Image of God. This practice would disclose to the consciousness what the child of God is in the substantiality of his nature. To

meditate upon what God is and to always remember that the indestructible Man reflects all that God is and does, is to feel and always be aware that God and Man are inseparable. Truth is perpetual. Eternal facts remain unchanged forever. It is only the temporal fact that changes. Man always has been the Image of God, but to remember this, or to be forgetful or ignorant of it, is what makes all the differences among humanity, and is what causes their differing conditions and environments. They who remember the unceasing fact of the oneness of God and Man are Altruists. They who are ignorant of it or who forget it are monopolists and nepotists. In each member of the human family there is the tendency to cultivate the feeling that the good is for me and mine, until the point of development has been reached that causes the voluntary cultivation of "otherosity" or the desire and intention to remember that all humanity is one. Since all are the children of God, the only real good that can come to anyone would be good for all.

To correctly praise one's self is, therefore, to really honor our Cause and Source for its unchangeable Perfection, and that we are its eternal Image. Meditation upon this will cause us to be thankful for the excellencies that are inherent in our being, and that these may become and will become, soon or late, the facts of our consciousness. This kind of praise is spiritual, therefore developing, strengthening, and vitalizing. It is the contrary to and has the opposite effect to the cultivation of personal egotism. With the former there is the wish to remember that all that I am and all that I do is because of my conscious co-operation with my omni-active spiritual nature which reflects the ceaseless activity of the Absolute Good. With the latter there is arrogance of temper and selfishness in conduct. The former desires to pursue the noiseless tenor of its way in working out its salvation by outgrowing and overcoming all mortal sense beliefs regarding the illusions

of sin, sickness and death, and by doing all the good it can to everybody it can in every way it can from the truly altruistic standpoint. Egotistic praise for one's self is to claim and court everything that will contribute toward self glorification and personal popularity.

Any honest inlooker can soon convince himself of the real desires of his heart. Moreover, he unconsciously "expresses approval" of himself, or disapproval, from his standpoint of the success or failure of his secret desires. If he is ambitious to be of great importance, whether it be in the business, social, scientific or literary world, it is a mortal desire, and his success will, at most, be an ephemeral one. If, however, he wants to be great with spiritual majesty, too pure to behold iniquity, able to forgive because too great to see and remember that there is any need to forgive, ability to remember that all sin is but a result of a temporary mortal state of consciousness, and that therefore charity in judgment is the spiritual line of conduct; a desire to perceive the truth of Spirit as the One Substance, and it as the only real Power; a desire to help to "make morality, spirituality and health contagious," a desire to try to overcome all human faults and to cultivate the fruits of the Spirit; he will praise himself from the view-point of his divine being, and his words will not return to him void but will accomplish for him, soon or late, a divine state of consciousness.

Praise, then, is an individual matter, and is given or neglected because of the state of one's healthfulness of consciousness or of its undevelopment in perception of the truth of Being.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about,
And always wear them inside out
To see the lining.

—JAMES WHITCOMB RILEY.

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF OCTOBER 8TH.

The meeting was opened with singing "They Who Wait on the Lord," and "Glory to God." Subject: "Equality." Mrs. Jennie H. Croft, leader.

Thought for the Silence: "I am one with God, the Infinite, and therefore I have the mind that was in Christ Jesus, and as such, I am the well-beloved son of the Father."

Mrs. Croft read the first twelve verses of the second chapter of James, after which she said: "Liberty and equality are concomitants of true happiness, and if we make distinction, or lines of separation between people, we are judging according to a false standard, and are placing ourselves and those we judge in bondage of erroneous ideas. The love which we are to entertain for our own neighbor admits no thought of inequality, for we are to love him as ourself. George Burnell says, 'The divine mind loves the truth that *all are the very same being*, that all difference is chimerical, that there is only equality and identity and unity.' There is no respect of persons with God. Man, as a whole, and man as an individual, is created in the image and likeness of God, and equally infinite possibilities are inherent in each and all of mankind. Nature makes no distinction in the distribution of her gifts, for the sun shines alike upon the evil and the good, and the rain falls upon both the just and the unjust. If the same mind is in us that was in Jesus Christ we can make no separation between man and man, we know each one to be the well-beloved son of God. This mind caused Jesus to recognize his equality and unity with God, and if the same mind is allowed to work in us, we, too, will be able to say, 'I and the Father are one,' with a realization of its truth. Jesus thought it not robbery to call himself equal with God, and no greater possi-

bilities or privileges were given to him than are given to us also. The Father says, 'Son, all that I have is thine;' therefore we may say, 'All that the Father is I am.' This makes us all equal in God, none higher than ourselves and none lower."

The society then sang, "With a Perfect Heart."

Mrs. S. S. Newton: "We are all one, and in one there is no separateness. We know we are Spirit, and as God is Spirit, we are manifesting God. So don't look at the faults of people and call those faults them, but realize they are doing the very best they know or understand. Recognition of the faults brings criticism, and criticism brings ill manifestation in body. We don't know just what spirit is, but we know that its manifestations are good. We don't know what love is, but we do know that 'love worketh no ill to his neighbor,' and we can all practise love and charity, for all are created in the image and likeness of God, and all are one in reality."

Mrs. George Bear: "I did not know what the subject for today was until coming here, but during the entire week I have been thinking and practising this equality every day. Today, for the first time, I realize its full import, and that I am the equal of anyone and everyone is equal to me. Some people who are not as nicely dressed or as fine appearing as others, have wonderful thinking powers, and all possibilities are within each one. The washer-woman may not have had the same opportunities as others, but she is equal to any of us; she needs only the opportunity to call forth her faculties and powers. So we should look on all as being equal in capabilities, and such recognition will call these powers forth."

Mrs. C. A. Shafer: "This subject was presented to me very forcibly very recently. A very earnest seeker after Truth said he could not make any distinction between people, that we are all children of God. When we look only at the material, then external things distract us and draw us away from the

spiritual, for 'where our treasure is, there our heart is also.' In the Christ consciousness we are either high or low just as we bring it forth and manifest it. So we must behold all from the spiritual standpoint, for as spirit all are equal."

Mrs. Zoe Holman: "If we are to look for guidance from the Spirit, we must know what Spirit is. The old idea that God is Spirit and that man is physical does not suffice. Man is but the projected thought of Spirit; everything we see are thoughts projected into visibility, so all is Spirit. If we are led by our higher self, the absolute, perfect Spirit, we will be unable to see inequality anywhere."

Mrs. Newton: "While I do not recognize the physical man as anything in itself, I do recognize it as a manifestation of Spirit, and as such was given me for a purpose. My five senses are good, and I have use for them, but I must recognize them as Spirit. Jesus Christ is the truth of myself. There is no such thing as Christ separate from us or outside of ourselves. Let us not condemn our senses, but bring them into the Truth, and when we redeem our physical man through the spiritual, we will not recognize externals separate and apart from the good."

Chas. E. Prather: "If we were all perfect there would be no necessity for the consideration of this subject. We manifest the truth only to the degree of our understanding. The starting point in reformation or regeneration must necessarily be within one's self, for you will do the right only as you think the right; your actions show how you think. Think mean thoughts and your actions will be mean; think the good and you will manifest it. So to make our lives and doctrine practical we must give heed to our actions, for our thoughts and actions go hand in hand. We have been bound in habits of thought of class distinction, the high and low, the good and bad, so long that it is hard to overcome the idea of inequality in every phase of life. So where such an idea is

especially strong I think it a most excellent idea to practise outwardly just as Mrs. Bear has related; this will keep the subject in mind, and through our conscious effort we will soon embody the idea of equality in our lives. We should put in practice what we preach; we are justified or condemned by our actions, and our actions are the product of our thoughts. 'Do unto others as you would have them do unto you,' in both thought and action, and this is exactly what St. James gives us in this practical lesson read us today, and which we should fulfill, both within and without."

The meeting closed with the healing service and singing.

INSTANT IN PRAYER.

General "Stonewall" Jackson was once asked what was his understanding of the Bible command to be "instant in prayer," and "prayer without ceasing." His reply was: "I can give you my idea of it by illustration, if you will allow it, and will not think I am setting myself up as a model for others. I have so fixed the habit of my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then when we take our meals there is the grace. Whenever I drop a letter in the postoffice, I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents, and make it a messenger of good. When I go to my class room and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have made the practice habitual."

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—HENRY DRUMMOND.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

November 20th to December 20th.

I have a tender, loving feeling toward everybody and everything.

Noon Thought.

(Held daily at 12 M.)

Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

O, People, People! Why are you wasting this beautiful life—missing this beautiful world—and throwing away your opportunities for happiness? Life was made for loving, and only loving pays.

Unless you are loving—and *saying so*—you are not living.

There are so many ways to love, so much worth loving if you look for it. Look in your own heart first—find the little germ of love God plants in every soul, dig about it, water it and feed it, until you make yourself worthy of being a part of loving, reverent Nature, O Man!

No matter if you have guided armies, or painted masterpieces, or written epics, or made billions of money—if your heart is not full to overflowing of love and tenderness these days, you are not fit to be reckoned by the humblest spear of grass that looks up in the sunshine and rejoices.—ELLA WHEELER WILCOX.

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, October 1, was led by Mrs. Jane Yarnall. Subject, "Practical Science."

The meeting opened with singing, "My Petition."

The following affirmation was used in the silence, "I gratefully accept the endowments bestowed by the Spirit of Wisdom, Love and Truth. I will to make those endowments and powers serve me in serving my fellow men. I acknowledge thee, O Spirit of Love, to be the only source of power, and I will to let that Spirit of Love prompt me in all things. We now claim the blessing of the Spirit of Harmony in our midst today."

Singing, "God's Hand."

Mrs. Yarnall read from an article contributed by her to a recent number of the *Washington News-Letter*, extracts from which follow, with a few remarks to introduce her subject.

"Everyone feels constant need of knowledge of the law which makes it possible to ward off mental influences. We need to know why certain experiences come. We ask ourselves, 'Why am I sick, or poor, or unhappy?' The light of reason united to spiritual perception is being turned upon many things heretofore given a place among those considered unknowable, hence we are learning, in these days of New Thought teaching, to look into the matter of causes and see if there are not deeper reasons for the ills we suffer than what is understood generally to account for such conditions.

"Principles are eternal, changeless, neither new nor old, but many are newly discovered by the human family, and the student who catches the first glimpse of the law of cause and effect finds himself irresistibly impelled to find the working of that law in everything that transpires. He learns that in all the universe

there is nothing but cause and effect. He also finds that what appears on the surface as cause is not sufficient, he must look deeper; he must go below and back of appearances, and with his interior perception he discovers a primary cause for all inharmony of either mind or body. The primary cause is mental error, and it opens the door for any condition corresponding to the error. Thought influences build physical conditions. To school ourselves to think truly of ourselves is the first requisite in gaining that essential self-poise which assures us of mastery, not only over the physical, but over circumstances and environment as well. Every soul may attain to that mastery, if he will let go the mortal self long enough to let the divine voice be heard.

“Something more than three hundred years ago the French philosopher, Des Cartes, who understood the value of silent meditation, became convinced of the great truth of man’s being. Among the writings he left was the following statement: ‘There is a region of man’s being so high that it is never sick, and cannot be made sick, and to call upon that region to reign as the powerful, will make the sick man well.’ In speaking to the higher self understandingly, it is highly important that we abjure every thought or word that makes for sickness or discord in any way. Drop every thought or memory that creates discord. Drop every false idea that suggests a doubt of omnipresent health. Drop every thought of animosity, envy or hate. Drop every thought of weakness or limitation. Drop every thought of injury or wrong. Drop every thought of censure or condemnation. Drop every thought of suspicion or distrust. ‘Then shall thy light break forth as the morning, and thy health shall spring forth speedily.’”

Mrs. Pool: “We work with a law when we wish to bring a certain thing into visibility. The whole secret of success is to keep out the enemy of anxiety, doubt and fear, when we establish for ourselves the law we wish to manifest; we calmly know law can

never fail, and simply wait for results to come to us. Small things seem to bring quicker returns than greater, but the same principle acts in both cases. One Power, one Law, will bring every desire to us, so long as the desire is pure and unselfish."

Mrs. Militz: "Practical living is both being and doing. Sometimes we think it is mostly doing. While we seem to struggle and work hard at our problems, we are being. Happiness is found in realizing continually, 'I am well and in God.' Heaven is here. We need not reach into the future for heaven, but rest in the greatest activity of steady consciousness of Truth, and every day watch for the perfect living. We may thus be prepared for it, so it will not be a surprise. Nothing but Good can come to us. We live in the day of practical Christianity. All our Truth is old—not new at all. An old alchemist said, 'Practical living means to heal all diseases. Live as long as you will. Live in any age or on any plane. Know Father, Son and Holy Spirit. Have perfect control over one's self. Transmute the human, or be born again.' We must not fall short of the mark, but reach the goal of right thinking, right speaking, right doing. God thinks, speaks and acts through us. There is nothing else."

Mrs. Carr: "We are more likely to reap unpleasantly as a result of omission than of commission. When we omit something we should do, the law which brings effects reminds us, often most forcibly."

Mrs. Carr illustrated with an instance where something she wished to do could not be accomplished until she answered a letter which had been neglected.

Miss Slanson: "Those who saw the day dawn at the World's Fair, said it was the most beautiful time of all. It must be so with the baptism of dawning knowledge of Truth. First we desire, then accomplish."

"Could but thy soul, ah, man,
Become a silent night;
God would be born in thee,
And make all things aright."

Singing, "More Love to Thee."

Mrs. Walker: "The way to learn to swim is *to swim*. A boy who shivers on the brink will never learn until he is pushed in. To apply science is to apply it. Let us not be discouraged. Each case needs different treatment. Instruction comes to us when we follow."

Mrs. Arnold: "The practical side suits me, and it can be applied to everything, from a burn to the weightiest problems."

Singing, "Sweet Bells of Heaven."

Collection, announcements and healing service.

Mrs. Harley: "We often wonder why we send forth our word at times and do not heal. Jesus must have realized the being always, while we fail at times. A little child said, 'Letters are to make people happy.' To preach the Gospel one must know it, and make others happy. What is happiness? Health, harmony, satisfaction, a state of consciousness. What is unhappiness? Sickness, inharmony, also a state of consciousness. We must believe in one Substance; there can't be two. It is Spirit, changeless, then one Power. Belief in two powers puts out ability. Wipe out false beliefs. Nothing is true but the Good. All else is an illusion. To whom shall we preach the Gospel? To all the world. Who lives in your world? No one but you. Preach diligently to your world, and you will radiate to all other worlds. Do let us be happy."

MARY E. SLONAKER,
Secretary *pro tem*.

MEETING OF OCTOBER 15TH.

Mrs. Harriet Pool led, taking for her subject, "What to You is the Lost Word?"

The meeting opened by singing, "Glory to God," and "The Christ Within," followed by these affirmations: "I am the child of God. All that God is I have. God is Strength itself. I am strong and powerful. God is Courage itself. I am fearless and

brave. God is Freedom itself. I am free from all bondage. God is Peace itself. I am calm and peaceful. God is Purity itself. I am pure in every thought. God is Intelligence. I am wise and intelligent. God is fixed and eternal. I am steadfast forever. My words are created unto me, and I am every whit whole." The last two statements were used for the silence.

To introduce her subject, Mrs. Pool read a most valuable quotation from Mrs. Kohaus' new book, "The Science of Sciences": "God is and God does, and all that God is and does, is expressed in man, its effect; thus man is, and man does also. Then if 'God said,' man also has the power to speak. God has said, 'Let there be, and there was.' Individual being uttering itself by means of soul says, 'I AM'—what? Why, according to his word, for whatever he affixes to the 'I AM' will be created for him, as he is the user of the Creative Power."

Mrs. Pool then said: "A Lost Word indicates something lost. The nature of God is eternal; hence, it is impossible to lose anything out of it. But an article may be lost sight of for a time. A word may be lost individually—it may not yet be realized in the consciousness. Orientals believe, in the East, that one word is lost to those in the West. They believe it to be the word for God (*Om*), and they believe to use it under any and all circumstances will change the current of disaster. Any word defining an aspect of God will bring desired results. A housewife knows to apply one chemical to the removal of ink-stains, another to iron-rust, and another to berry-stains. The requirement of one condition is not that of another. The Lost Word is the word which applied to any event helps us to see God through it, as if we were to put an X-ray on the event. If we realize one aspect of God, we get out of it all we need on that line. If I realize strength, then I can do what comes, and cannot know weakness. Any one who has realization of perfect health cannot know dis-ease. Such

an one is manifesting God. God is Omnipresence, or all aspects combined. It is wise to practice realizing one aspect at a time. God is varied in nature. One single word would not meet every condition. If we use the word according with each aspect, we can, in time, manifest God in all aspects. If we can manifest one aspect of God, we can manifest two."

Mrs. Teake told how her friends pronounced upon her gas stove, saying it would burn her. She did not deny the statement, and the gas stove did blow out, setting fire to her clothes, and burning her face badly. She at once used her knowledge of scientific Truth to relieve the burns, and all pain and harmful results disappeared.

Mrs. Flora P. Howard, of Los Angeles: "The Lost Word is the one we do not manifest. If we don't manifest health, patience, self-reliance, perseverance in the Truth, that we lack is the Lost Word *to us*. The best lesson we can learn is the lesson, 'Only the good can come to me.' Judas helped Jesus on to his Christ-growth. Anything which helps us on is our Judas. We can turn the tide of any event to say, 'All good comes to me.' Good is everywhere, and is for us and is coming to us. Hold this thought steadily. If I don't manifest the All-Good on every point, it is my loss. Heroes are in private life, not always in public. The little things count. We do not pass this way every day. What we do affects us, not what another does. All-good is ours now, if we will accept it."

Mrs. Yarnall: "The Lost Word is made up of a variety of words to suit every occasion. If a result evades us, it is because we do not find the combination which unlocks the door to health and strength and harmony. Dis-ease, or lack of ease, is made up of a variety of symptoms. One of them at a time goes at the touch of the word suiting it."

Mrs. Harley: "We have said hard unjust things of Judas, and should apologize for it. Judas helped Jesus on to higher growth. The Lost Word may be

the absolutely pure motive. We look at things from a prejudiced attitude. It is just as bad to be prejudiced for a thing as against it. Let us rise above prejudice, and cultivate impersonal justice, love, etc."

Mrs. Walker: "First, the Lost Word in Masonry. Second, what is Masonry? Third, what does it stand for? Fourth, how built? Masonry is an order or craft consisting of secrets revealed only to those who join the order. The most ancient Masonary of the world, known as the Midian Priesthood, had three forms of worship. These culminated in one great temple known as the Temple of Solomon. This temple was built on Mount Moriah. Solomon's temple was built with an outer court for the Gentiles, a middle court for the Jews, and an inner court, or Holy of Holies, for the High Priest. The material for the temple was furnished by Hiram, king of Tyre. That is the foundation on which the order rests, but, like all other things, it has the exoteric or outer teaching; which symbolizes the esoteric, or inner. Paul says, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.' (Rom. 1:20). Then this temple building of the Masons is only emblematic of the building of that 'house not made with hands, eternal in the heavens.' 'Know ye not that ye are the temple of God?' and that the Spirit (or Essence) of God dwelleth in you? 'The temple of God is holy, which temple ye are.' So much for the temple. Now, how was it built? By Solomon (wisdom), with materials furnished by Hiram (the soul), according to directions received by Moses (leader), in the Mount Sinai. 'And the house when it was building, was built of stone, made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was building.' (I. King 6:7). Stone refused by builders. 'The stone which the builders refused is become the head-stone of the corner,' 'Jesus Christ himself being the chief corner-stone.' Corner-stone contained records, etc. It is the key-stone to the building. We have the foundation, take heed how we build thereon. Christ is the key—the Word which was and is and will be. It has been lost, but now is found. It is planted within and cannot be removed. 'The word is nigh unto thee, even in thy heart, and in thy mouth to do it.'"

—MARY E. SLONAKER, Secretary *pro tem*.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

74. (a) In one of the numbers of *UNITY* the question is asked, "Have you taken life in any of its forms?" Now I have a pet dog. She occasionally gets fleas on her; how can I get rid of them without destroying them? Flies and mosquitoes abound in this Southern town. At night one can go under a bar, but I would like to know how to demonstrate over their persisting annoyance during the day time.

(b) Does not hand mean power; foot, understanding; sons and daughters ideas?

(c) What is the meaning, in a metaphysical sense, of wife, woman, priest, reins, quail, skirt, and heel? ("For the greatness of thine iniquity are thy skirts discovered and heels made bare."—Jer. 13:22.)

By responding to these questions you will greatly oblige a student of Truth.

—MRS. V. W.

(a) In the beginning man was given dominion over all things, and the power is his inherently by which he may exercise this dominion. It only remains for him to recognize and appropriate it. Many have demonstrated their ability to rid their homes of obnoxious insect or animal life by their word of authority spoken in the full confidence that it shall be obeyed. They forbid the trespass of these pests upon any part of their kingdom, and bid them depart to their own kingdom where they rightfully belong. While this is being done, it seems to the writer to be a sensible thing also to carefully screen the doors and windows to aid in keeping the house free from these insects, and to wash the dog in carbolic soap or some lotion prepared for the purpose of driving off the fleas. While we are good metaphysicians, we must not forget to exercise good common sense.

(b) Yes, in the symbolical interpretation of these words, the meanings are correct as you have given them.

(c) Wife, receptivity; woman, intuition; priest, a thought which leads to, or ministers to good; reins, purifying thoughts; quail, substance of life; skirts,

externals, or lesser good; heels, partial understanding.

Because we have departed from the Truth of Being in our conscious thought, we have manifested less than good (skirts discovered), and through this manifestation is made known our lack of understanding (heels made bare).

75. This question has been asked me, and being unable to answer it myself, I would be glad if you would reply to it: Upon what did the animals feed while they were shut in the ark during the flood? There is no record of any food being provided for them.
—A. T. L.

Although there may be no record of food provided for the animals during their sojourn in the ark, we must believe that Noah was a practical man, and that he provided all that was necessary for the sustenance of the inhabitants of that floating house, both man and animal. But, as all these events narrated in the Bible, and the people and places connected therewith are symbolical of the steps taken by man in his upward progress, we must go within our own mentality for an interpretation and application of the teaching contained in them. Thus in answer to the above question, we understand that the animals represent the baser part of ourselves, the appetites and desires of the flesh, etc. This which we have termed the lower part of ourselves—the animal nature—is not to be destroyed, but is to be kept alive by the One Life which permeates and sustains the whole man until it is *redeemed*.

“Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one’s temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize.”

THINKING.

SECOND LESSON

We learned in the first lesson that the real substance within everything we see is God; that all things are one and the same Spirit in different degrees of manifestation; that all the various forms of life are just the same one Life come forth out of the invisible into visible forms; that all the intelligence and wisdom there is in the world is God as Wisdom in various degrees of manifestation; that all the love which people feel and express to others is just a little, so to speak, of God as Love come into visibility through the human form.

Now, when we say there is but one Mind in the entire universe, and that this is the Mind which is God, some persons having followed understandingly the first lesson, and recognized God as the one Life, one Spirit, one Power, pushing itself out into various degrees of manifestation through people and things, will at once say, "Yes, that is all plain."

But some one else will say, "If all the Mind there is, is God, then how can I think wrong thoughts or any but God thoughts?"

The connection between the Universal Mind and our own individual minds is one of the most difficult things to put into words, but when it once dawns upon one it is so easily seen.

There is in reality only one Mind (or Spirit,

which is life, intelligence, etc.,) in the universe; and yet there is a sense in which we are individual, or separate—a sense in which we are free wills and not puppets.

Man is made up of spirit, soul, and body. Spirit is the central unchanging I of us, the part which since infancy has never changed, and to all eternity never will change. Soul, or what by Christian Scientists is called “mortal mind,” is the region of the intellect, where we do conscious thinking and are free wills. This part of our being is in constant process of changing.

In our descent, or outspringing, from God into the material world, spirit is inner—next to God; soul, or “mortal mind” or intellect, is the clothing, as it were, of the spirit; body is yet the external clothing of soul. And yet all are in reality one, which makes up the man—as steam at the center, water next, and ice as an external, all one, only in different degrees of condensation. In thinking of ourselves we must not separate spirit, soul, and body, but rather hold all as one, if we would be strong and powerful. Man originally lived consciously in the spiritual part of himself. He fell by descending in his consciousness to the external or more material part of himself.

Mortal mind, the term so much used, and so distracting to many, is the intellect, the conscious part of us which gathers its information through the five senses from the outside world. This mortal mind has no way of knowing truth from falsehood. It is what Paul calls “carnal mind” in contradis-

tion to spiritual mind; and he flatly says, "To be carnally minded (or to believe what the carnal mind says) is death (sorrow, trouble, sickness,); but to be spiritually minded (*i. e.*, to be able to still the carnal mind and let the Spirit speak within us) is life and peace."

The Spirit within you is the Divine Mind, the *real* mind, for without it the mortal mind disappears, just as a shadow, which looks so very real, disappears when the real thing which casts it is removed. Man, then, is spiritual mind, carnal or mortal mind, and body.

If you find this subject of mortal mind and Universal Mind puzzling to you, do not worry over it, and above all things do not discuss it, but just drop it for a time, and as you go on with the lessons you will find that some day it will all flash suddenly upon you with perfect clearness.

There are to-day two classes of people, as far as mentality goes, who are seeking deliverance out of their sickness, trouble, and unhappiness, through spiritual means. One class requires that every statement made be proven by the most elaborate and logical argument before they can or will receive it. The other class is willing at once to "become as a little child" and just be taught how to take the first steps toward pure understanding (or knowledge of truth as God sees it), and then receive the light by direct revelation from the Good. Both are seeking and eventually will reach the same goal, and neither is to be condemned.

' If you are one who seeks and expects to get any

realizing knowledge of spiritual things through argument or reasoning, no matter how scholarly your attainments or how great you are in worldly wisdom, you are a failure in spiritual understanding. You are attempting an utter impossibility—that of crowding the Infinite into the quart measure of your own intellectual capacity.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, *for they are spiritual discerned.*” Eventually you will find that you are only beating all around on the outside of the “kingdom of heaven,” though in close proximity of it, and you will then become willing to let your intellect take the place of the “little child,” without which no man can enter in.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath (not *will*) prepared for them that love him.”

“But God hath revealed them unto us by his Spirit.”

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

For all those who must wade through months and perhaps years of this purely intellectual or mental process there are to-day many books to help, and many purely metaphysical teachers who are doing noble and praiseworthy work in piloting these earnest seekers after truth and satisfaction. To them we cry, All speed!

But we, believing with Paul that "the foolishness of God is wiser than men," and that each soul has direct access to all there is in God, are writing for the "little children" who are willing at once without question or discussion to accept and try a few plain, simple rules, such as Jesus taught the common people, who heard him gladly—rules by which they can find the Christ (or Divine) within themselves, and through it each man for himself work out his own salvation from all his troubles.

In other words, there is a short cut to the top of the hill, and while there is a good but long round-about road for those who need it, we prefer the less laborious means of attaining the same end—by seeking directly the Spirit of Truth promised to dwell *in us* and to lead us into all truth. Our advice is, If you want to make rapid progress in growth toward spiritual understanding, stop reading many books. They only give you someone's opinion about truth, or are a sort of history of the author's experience in seeking truth. What you want is *revelation of truth in your own soul*, and that will never come through the reading of many books.

Do not even discuss these lessons with others. Go alone. Think alone. Seek light alone, and if it does not come at once, do not be discouraged and run off to some one else to get light; for, as we said before, by so doing you get only the opinion of their intellect (false mind), and may be then further away from the truth you are seeking than ever before, for the carnal or mortal mind makes false reports.

The very Spirit of Truth is at your call—within

you. "The anointing ye have received abideth *in you*." Seek it. Wait patiently for it to "guide you into all truth about all things."

"Let this mind be in you, which was also in Christ Jesus." This is the Universal Mind which makes no mistakes; still the intellect for the time being, and let it speak to you; and when it speaks, though it be but a "still small voice," you will know what it says is truth.

How will you know? You will know just as you know you are alive. All the argument in the world to convince you against truth which comes to you through direct revelation will fall flat and harmless at your side. And the truth which you know, not simply believe, you can use to help others. That which comes forth through your spirit will reach the very innermost spirit of him to whom you speak.

What is born from the outside of intellectual perception reaches only the intellect of him you would help.

The intellect, or false mind, which is servant to the Real Mind, and as servant (but not as master) is good, loves to argue; but as its information is based on the evidence of the senses (belonging to the body) and not on the true thoughts of the Divine Mind in us, it is very fallible and full of error.

Intellect argues. Spirit takes of the deep things of God, and *reveals*. One may be true; the other always is true. Spirit does not give opinions about truth; it *is* truth, and reveals itself.

Some one has truly said that the merest child who has learned from the depth of his soul to say "Our

Father" is infinitely greater than the most intellectual man who has not yet learned it. Paul was a man of gigantic intellect, learned in all the law, a Pharisee of the Pharisees, but after he was spiritually illumined he wrote, "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

Now, it does make a great difference in our daily lives what we as "mortal minds" think about God, about ourselves, about our neighbors. Heretofore, through ignorance of our real selves and of the results of our thinking, we have let our thoughts flow out at random. Our minds have been turned toward the external of our being, our body, and nearly all our information we have gotten through its five senses. We have thought wrong because misinformed by these senses, and our troubles and sorrows are the results of our wrong thinking.

"But," says some one, "I do not see how my thinking evil or wrong thoughts about God, or about any one, can make me sick or my husband lose his position."

Well, I will not just now try to explain all the mental machinery by which bad results follow false thinking, but I will just ask you to try thinking true, right thoughts awhile, and see what the result will be.

Take the thought, "God loves me, and approves of what I do." Think these words over and over continually for a few days, trying to realize that they are true, and see what the effect will be on your body and circumstances.

First you get a new exhilaration of mind, with a great desire and a sense of power to please God; then a quicker, better circulation of blood, with sense of pleasant warmth in body, followed by better digestion, etc. Later, as the truth flows out through your being into your surroundings, everybody will begin to manifest a new love for you without you knowing why; and, finally, circumstances will begin to change and fall into harmony with your desires instead of being adverse to them.

Everyone knows how strong thoughts of fear or grief have turned hair white in a few hours; how great fear makes the heart beat so rapidly as to seem about to "jump out of the body," this result not being at all dependent upon whether there is any real cause for fear or it be a purely imaginary cause. Just so strong thoughts of criticism will render the blood acid, causing rheumatism. Bearing mental burdens makes more stooped shoulders than does bearing heavy material loads. Believing that God regards us as "miserable sinners," that He is continually watching us and our failures with disapproval, brings utter discouragement and a sort of half paralyzed condition of mind and body, which mean failure in all our undertakings.

Is it difficult for you to understand why if God lives in us all the time, He does not keep our thoughts right instead of permitting us through ignorance to drift into wrong thoughts, and so bring trouble upon ourselves?

Well, we are not automatons. Your child will never learn to walk alone if you always do his

walking. Because you recognize that the only way for him to be strong, self-reliant in all things, in other words, to become a man, is to throw him upon himself, and let him through *experience* come to a knowledge of things for himself, you are not willing to make a mere puppet of him by taking the steps for him, even though you know he will fall down many a time and give himself severe bumps in the ongoing toward perfect physical manhood.

We are in process of growth from the material through the higher mental into the highest spiritual manhood and womanhood. We do get many a fall and bump on the way, but only through these, not necessarily *by* them, can our growth proceed. No father or mother, no matter how strong or deep their love, can grow for their children. Nor can God, who is omnipotence, at the center of our being, grow spiritually for us without making of us automatons instead of individuals.

If you keep your thoughts turned toward the external of yourself, or of others, you will see only the things which are not real, but temporal and pass away. All the faults, failures, or lacks, in people or circumstances, will seem very real to you, and you will be unhappy, miserable, and sick.

If you turn your thoughts away from the external toward the spiritual, and let them dwell on the good in yourself and others, all the apparent evil will first drop out of your thoughts and then out of your life. Paul understood this when he wrote the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are

just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things."

We can each learn how to turn our conscious mind toward the Universal Mind, or the Spirit within us. We can, by practice, learn how to make this everyday, topsy-turvy, carnal mind be still—actually to stop thinking—and the Mind which is God (all wisdom, all love) think in us and out through us.

Imagine, if you will, a great reservoir, out of which leads innumerable small rivulets or channels. At its farther end each channel opens out into a small fountain. This fountain is not only being continually filled and replenished from the reservoir, but is itself a radiating center from whence is given out in all directions that which it receives, so that all who come within its radius are refreshed and blessed.

That is exactly our relation to God. Each one of us is a radiating center. Each one, no matter how small or ignorant, is the little fountain at the far end of the channel, the other end of which opens out into all there is in God. This fountain represents our free will, or individuality, as separate from the Great Reservoir—God—and yet as one with Him in that we are constantly fed and renewed from Him; and that without Him we are nothing.

Each one of us, no matter how insignificant we may be to the world, may receive from God unlimited good of whatever kind we desire, and radiate it to all!

around us. But remember, we must *radiate* if we would receive more. Stagnation is death.

Oh, I want the simplest mind to grasp this idea that the very wisdom of God, the love, the life, the power, which is God, *is* ready and waiting with longing impulse to flow out through us in unlimited degree. When it flows in unusual degree through these intellects men exclaim, "What a wonderful mind;" when through these hearts, it is the love which melts all bitterness, envy, selfishness, jealousy, before it; when through our bodies as life, no disease can withstand its onward march.

We do not have to beseech God any more than we have to beseech the sun to shine. The sun shines because it is a law of its being to shine, and it cannot help it. No more can God help pouring into us unlimited wisdom, life, power, all good, because to give is a law of His being. Nothing can hinder Him except our own free will. The sun may shine ever so brightly, but if we have through willfulness or ignorance placed ourselves, or been placed by our progenitors, in the far corner of a damp, dark cellar, we do not get either joy or comfort from its shining; then to us the sun never shines.

So we have heretofore known nothing of how to get ourselves out of the cellar of ignorance, doubt, and despair; and to our wrong thinking God has seemed to withhold the life, wisdom, power, we wanted so much, though we besought Him never so earnestly.

The sun does not radiate life and warmth to-day, and darkness and chill to-morrow; it cannot from the

make them larger and more successful.
 sins, trying to pour more of good into our lives to
 God is at all times, regardless of our so-called
 by effort change our ways of thinking.
 unhappiness, our success or non-success. We can
 Our ways of thinking make our happiness or
 servant of intellect.

Intellect is the servant of Spirit. Body is the
 Universal Mind sees and speaks from *within*.
 its information and speaks from *without*.
 Mortal mind is false mind, or intellect. It gathers
 There is but One Mind is the universe.

RESUME.

"In the heart of man a cry,
 In the heart of God supply."

infinite tenderness to satisfy the child.
 Mother God, the Father-Mother is yearning with
 While the child is crying out for its Father-
 larger, fuller, freer individuals.
 through us into visibility so as to make us grander,
 done. He is always trying to pour more of Himself
 never changes, no matter what we do or may have
 God is All-Good—always good, always love. He
 bear olive berries? either a vine, figs?"
 sweet water and bitter? Can a fig tree, my brethren,
 "Doth a fountain send forth at the same place
 pleasure flow out from Him toward us.
 one time, while at others, anger, wrath, and dis-
 nature of its being. Nor does God radiate love at

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THINKING.

NOTE—The foregoing is one of the "Twelve Lessons in Truth," by H. Emilie Cady, which forms one of the standard text-books of the Science of Being. These Lessons, complete, sell for 75 cents in paper; \$1.25 in cloth, new edition, stamped in gold. They will be sent on inspection, subject to return at our expense, if not found satisfactory.

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An association has been formed in New York, with headquarters at No. 327 West 56th street, to continue throughout the winter the work begun this summer at Upland Farms, Oscawana-on-Hudson, N. Y. The rooms will be open daily, a mental healer in attendance at all times, and classes in Mental Science and kindred subjects will be held from time to time. Application for membership and further information should be addressed to Mrs. A. M. Gleason, at above address.

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REVIEW OF NEW BOOKS

J. H. C.

THE LAW OF THE NEW THOUGHT, by William Walker Atkinson.

As stated by the author, this book is "a study of fundamental principles and their application." The first chapter takes up the question of "What is the New Thought?" and in very comprehensive and clear statements tells us what the New Thought is, and what it stands for. Another chapter deals with thought and thought-force in its powerful and varied activities. The mind and its planes are considered at length, and form a most interesting and instructive part of the book. Physic power is not spiritual, but is a mental quality. The closing words on the "Soul's Awakening" strike a responsive chord in the Truth Student's soul, for when the soul is awake to the realization of what man is, that soul recognizes its connection with all life, and rejoices in a knowledge that all divine possibilities are within all men. 93 pages. Cloth, \$1.00. The Psychic Research Co., 3835 Vincennes Ave., Chicago, Ill.

THE NEW LIFE, by LeRoy Berrier, author of "Cultivation of Personal Magnetism."

A poem by J. A. Edgerton on "Resolution" greets one on opening this book. These lines portray the masterful purpose of man who has found his power of dominion. Mr. Berrier states that the New Life is the product of the New Thought, and an analysis of thought, thought-force, creative power of thought, etc., is given. The fundamental principles of the New Thought are simply expressed, and investigators are not confused by abstract statements. We agree with the author when he says, "The purpose and aim of man's life is the consciousness of his true nature," which leads to true happiness. Human culture through preparation for procreation and pre-natal influence form the contents of the closing chapter of a book, written from a purely mental standpoint, but which advocates the highest in thinking and living on that plane, and is sure to meet with favor and do much good. Published by LeRoy Berrier, 2301 Farnam St., Davenport, Iowa. Cloth, \$1.00.

SEX, OR PAIR OF OPPOSITES, By Sara Thacker, S. D.

This little book is the first of a "Sex" series. It begins with an elucidation of the law of polarity, as applied to life upon all planes. The two forces—centripetal and centrifugal, are found everywhere and are in everything, opposed to each other, and yet when balanced or polonaised holds everything together, and in its proper place. This pair of opposites is also denominated "Sex." Eating and bathing are shown to have their effect

upon right living, and directions are given for the correct exercise of these functions. Generation and regeneration are considered, and the relation which the breath, or methods of breathing, have upon the renewal of life and transmutation. The relation of the sexes, the conservation of the life force and the true marriage are fearlessly handled without being offensive in expression. While more physical than metaphysical in many of its statements, more material than spiritual in its teachings, this small book covers a great deal of ground, and gives enlightenment upon many obscure points. Paper; 130 pages, 25 cents. Printed at Logos Office, Applegate, Calif.

THESE ARE MY JEWELS, by Stanley Waterloo.

A bright, well-written story for children of the New Thought, with Truth teachings interspersed in sufficient amount to give the book character. The children are healthy, genuine American boys and girls, and not prodigies of unnatural development. While the metaphysics may be a little weak, and the criticism of astrologers and palmists unnecessary, the book is instructive and entertaining, and is a welcome addition to the literature for children. 232 pages. Cloth, \$1.00. Coolidge & Waterloo, Chicago, Ill.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" poetry, *FRUIT FROM THE TREE OF LIFE*. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 433 Belden Ave., Chicago, Ill.

"Elsie's Little Brother Tom," by Alwyn M. Thurber, a book for boys and girls. 168 pages; 7 cents. "It is bright, sweet, tender and wholesome."—LIDA CHURCHILL. "It is a very pleasing story and helpful in its simple yet strong teaching,"—FANNIE B. JAMES. "The book is written for boys and girls, and is very instructive."—*Harmony*. "As a book expressing the New Thought for children we consider this little volume a marked success"—*The Higher Thought*. "The narrative is pure and wholesome, thrilling and instructive, and full of human nature."—*Mind*. It is a decided hit in the realm of stories for boys and girls.—*Eleanor Kirk's Idea*. When you renew your subscription to *UNITY*, send 50 cents extra and we will send you a copy of the above excellent books prepaid.

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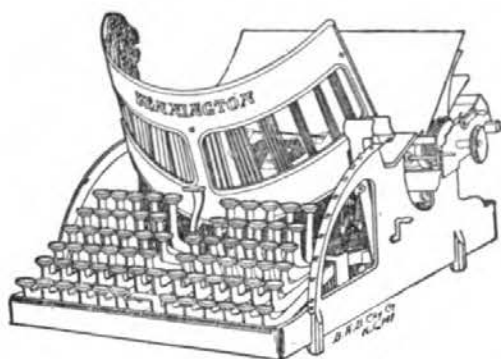
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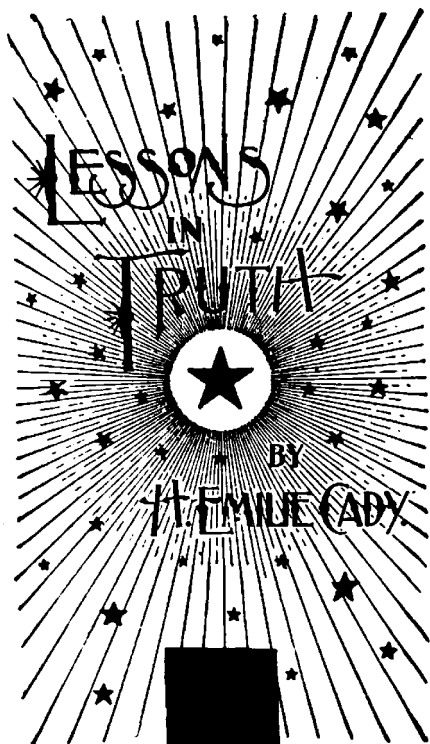
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THE GREATEST TRUTH.

HORATIO W. DRESSER.

"Ye shall know the truth, and the truth shall set you free."

What is the truth which above all other truths shall set men free? Is it the fact that Jesus died on the cross? Is it any particular fact in the life of any individual? Evidently, if it is to free all men, it is a universal principle—a truth which has always been a matter of fact in the world, unlimited by any particular historical occurrence. At the same time an historical life may bear witness above all other evidences that it is true.

There can be no doubt that this universal truth is the great fact that God exists; that He is all in all; that there is no power beyond or outside of Him, and that in this truth all other wisdom is contained. This is the great truth which Jesus came to reveal. This is the profoundest teaching of the poets and wise men of all ages. It contains the solution of all problems. It is the key to all mysteries.

No truth is more frequently enunciated by religious people. Yet, just because of its familiarity, its fullest significance is generally overlooked. Were it really understood we should see the end of all doubt, fear, anxiety, despair, warfare, inequality, injustice and oppression, and consequently the end of all suffering. There is every reason, then, why we should work in this the richest of all mines. At any moment we are likely to discover treasures which are new to us all.

Let us then once more enter the holy of holies with reverential feet, with hearts of humility, and listening, expectant souls. Since it is true that God is all in all, it is from the Father that we may expect the

new revelation of truth which is to illumine our pathway. Fortunate shall we be if we can so far put self aside as to feel His radiant presence, receive from His limitless wisdom, and partake of His infinite love. We know that all truth is for us, all peace and love and joy. It only rests with us to be faithful, to fulfill the law; then all that we seek shall be given, all that we need shall be bountifully supplied. It is the Father Himself who shall teach us, His Spirit within the soul which shall lead us into all truth. We must begin, then, as we would end, by seeking the conditions wherein all that we have need of has already been provided.

Peace be with us, therefore, that peace which words dimly suggest, but which every heart must feel. May the simplicity and receptivity of true humility characterize every moment of our sweet brotherly communion as we reverentially seek more wisdom, greater appreciation of this truth of truths.

First let us remember that it is the Spirit that "giveth life;" the letter by itself is cold and dead. There is more truth to be told than our lips can utter, more than words can even suggest. We must give ear to the over-word, poetically appreciate what we cannot prosaically comprehend. For it is the real *life* we seek, the food that feeds the soul, not merely the knowledge of the law which satisfies the mind.

There is a word spoken with power which becomes flesh, the creative embodiment of God's omnipresence. It is spoken first to the heart, then it is more slowly apprehended by the mind. Later it becomes bone of our bone, and flesh of our flesh. Happy are we if we so understand the law of its coming that we shall have patience while the intellectual and fleshly gifts are being added to this inmost possession of the kingdom of the soul.

Let us begin our search at the foundation, as if all the ideas were new. In deepest truth the ideas are new, for they come with the re-creating spirit of a new day, they are true only because true today. God

must be all in all for us today if He is all in all at any time. It is the revelation of the present moment which is the most dear. It is the evidence of His life, even now active with us, which is the final proof that God really lives. All other proofs are artificial and secondary. You must first possess God to know Him, and if you possess Him you need not prove that He exists. It is not so much man who goes in search of God to demonstrate that He *is*, as that God, who possesses man, reveals Himself as vitally present.

God is His own witness. God meets God in the soul of man, and knows that He is the Father. God looks out through the windows of the soul and beholds His wondrous works, and sees that they are good. The eyes of every human soul are organs of vision for God; through each life He beholds the world in a different yet in ever the same light. It is just this inexhaustible variety of individual experiences which enables the Father fully to declare and know Himself. The Father is made perfect as the all in all through the infinite diversity of His creatures. Through each He acheives a different end, yet through all the same end. Life is truly a unit, an order, a system, because there is one and only one Power, one Wisdom, and one Love manifested through all. God would be incomplete without the creature, without a world of activity, growth, variety and acheivement. Yet the world is only great through Him; the creature is nothing without Him.

This is the miracle of miracles, that God is all in all; that all is for His glory, and there is no power but His. Yet the creature lives too, and has a will, passes through an experience and wins a triumph as freely and fully its own as if no other being existed. The creature is of and from God, and is naught without Him. But he is also himself in such wise that, while in reality acted upon and sustained by the Father, he seems to act independently himself. There are, as it were, three types of consciousness, the Father working and beholding through the creature

as part of Himself; the creature rising to the point of communion with the Creator, and realizing that he is naught without the Father; and the creature viewing himself as a separate being. It is this intermediate state which most concerns us, where God and man meet, where the Father knows the son, and the son knows the Father. The Father is there beholding the son's life, and looking through his eyes out upon the world. The son is conscious that the Father is present; he looks on in wonder, love and praise, thankful beyond all power of words to declare that he is aware of the divine presence, that he is privileged to participate and to know his sublime origin.

It is easy to confuse these types of consciousness and to speak as if one's own awareness of the divine presence were the great totality of God. Yet comparison of vision with vision, and the description of one seer with that of another, shows that we know in part, just as we live in part, but when that which is perfect is come it is no longer the mere human seer — it is the great God beholding, of whose transcendent presence not one revelation alone is the expression, but *all*. God is the great totality, as revealed in all, as manifested through nature, and as known unto Himself. What you and I hear is but a strain among strains, a theme amidst themes, while the complete symphony is heard through the entirety of eternity by the Father.

Hence we see the inadequacy of all attempts to prove the existence of God by arguments from design in nature, and the like. For the largest collection of evidences which any human being can make is but a fragment; at best, it is but one point of view. Even then the essential is not the argument, but the quickening which inspired it. The fundamental fact is the presence, that of which the soul was conscious while aware that it was not itself but the Father. If we have had the quickening we see value in the evidence, otherwise it is merely a collection of empty words.

There is a light which lighteth every man coming into the world. If one is aware of the light, one can follow any line of inquiry, and behold the word becoming flesh.

An argument from the flesh leads but a little beyond the flesh. An argument on psychological terms may still be decidedly human. As there is more in man than the flesh and the feelings, thoughts and desires, with which we so often identify ourselves, we must start with the soul which beholds and uses these. The soul is already a son of God, and the soul must teach concerning the Father of the soul.

What is the confession of the soul in its moments of keenest insight? What is the cardinal fact of our distinctively human life? The prophets of this great truth which we are considering assure us that it is the sense of self in contrast with the more than self, the painfully finite in the presence of the joyfully infinite aspects of our selfhood. Let us dwell for a moment on this contrast, the sense of man's smallness in the presence of the glory and grandeur of God.

There are many stages in the evolution of self-consciousness. First, we awaken to the fact that there is a self within us, apart from the self of father, mother, friend. There is a naive awareness that an "I" exists. But the tendency is to identify this naive self with the body, or a particular part of the body, such as the head. The discovery of desires, of a will, and the power of action, and sufferings arising from actions, leads to a larger consciousness of self as mental and moral. An enormously large realm opens up with man's intellectual quickening. Desires multiply and vast plans are developed for the enlargement of self and its powers. The sense of self enlarges without limit till man becomes conscious that he is environed by a law-girt order, a natural and spiritual universe which persistently says to him, "Thus far shalt thou go and no farther."

It is thus the sense of limitation which brings the great truth home to man, the discovery that even his

most private consciousness is beset by obstacles and temptations which he cannot surmount by himself alone. Meanwhile there has been growing up within him a moral sentiment, a religious consciousness, which more and more persistently makes him aware of a better amidst a worse, a something that is above and greater. Thus the contrast between man's "nothing perfect" and God's "all complete" is borne in upon him with tremendous force. Here, on the one hand, is a part which wants to be something in and for itself. It is willful, and insists on being willful. It constantly rebels because it finds itself in a universe where selfishness is thwarted. Side by side with it is a sentiment which points far beyond. It indicates the way out of temptation. It desires nothing for itself, all is for humanity and the Father. All is for love. It says unto the personal self, "All that you would be is vain, if sought for itself alone. Thou canst be nothing of thyself. Truth and love are not won by separateness. It is the sense of separateness which alienates man from all that he most truly longs for. Thou art nothing apart from God, literally nothing, nothing."

This is a hard saying, and the reason at once asks, "How can it be that there is but one power? Have we not found evidence of two powers in the age-long conflict of lower and higher self, temptation and conscience, selfishness, and the tendency which makes for righteousness?" Yes, but that is only a partial truth. The deeper truth remains behind, the great fact which I have emphasized in the foregoing.

"Nothing is small which helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial."

EXTRACTS FROM A SERMON.

BY CHARLES FILLMORE.



HE subject for discussion is "What will be Some of the Triumphs of Christianity in the Twentieth Century?"

In determining this question as to what shall be some of the triumphs Christianity in the Twentieth Century, it might be well to consider, in a measure, what Christianity is. What do we mean when we speak of Christianity? Do we mean the orthodox exposition of the teachings of Jesus Christ as known today, or do we have a deeper meaning? Do we mean the statements which are attributed to Jesus, as set forth in the four Gospels? Do they cover all of Christianity? We think not. Jesus said, "The Spirit of truth will come and lead you into all truth." Christianity is an absolute science—is all truth. Jesus set forth this truth in a more forceful way than any one we know of, but it is not all in the four Gospels.

If we are looking for a mere verbal statement of what Christianity is, we can find it in the four Gospels. But what we want is Christianity in its purity. It must be the absolute truth of God. It must be a science. It must be something more than religion. Religion means to bind us back, to hold us to some set form of doctrine. Christianity does not hold us to the teachings of the Bible, to the teachings of Jesus Christ, or to anything but absolute truth. Then we must hold to our definition, if we would know what Christianity is; to that truth which is revealed to each soul, so that the principle comes right home to the individual. It will be according to your realization and demonstration of what truth is.

* * * *

Christianity is not limited to Christians, yet out of that system of religious thought, called Christianity, must come the true doctrine and its demonstration

among men. Christianity percolates all through the consciousness of the race. We have as the foundation of our thought, Christ; so that we can safely say that Christianity is today the largest element in human civilization. It is the one great entity, the one great spirit of all progress. We are all looking to it to bring something to pass; that through the church God is to reveal Himself to the world, and we shall not be disappointed, because God is still the God of the living, and God is still working through His people. First, it must come through the individual, and individuals are carrying forward this great work of Christianity. The church has the absolute truth; how it will work out is the question.

* * * *

Every reform, every new movement along progressive lines, has always been started outside of the institution whose name it bears. You can lay down a rule; get into some habit of thought, and you will be bound by that habit. Someone must break the shell for you and then you will come out. The church of today has gotten into such a habit of thought. The shell is being broken for it by outside influences. Some of the most anathematized infidels have been used by God to break the shell of Christian superstition. Bob Ingersoll was one of the greatest helps to our civilization, one of the friends of the ministry in the orthodox churches. They were in bondage to the fear of hell, and the sancity of the Bible, and they did not know how to break the shell.

All the ministers in the country expected every time Bob delivered his lecture on "The Mistakes of Moses" that God Almighty would strike him dead, but after a while they began to understand that God was not going to raise their scalp if they questioned a few things in the Bible. Ingersoll was the instrument of the Almighty in freeing the church from a whole lot of delusions. God cannot get into a narrow mind. He must have a broad, free mind before He

can get into a man. "Be ye transformed by the renewing of your mind."

* * * *

Christianity must break through certain of its limitations. Christianity must triumph over its ignorance, over its superstition, over its scepticism and infidelity. If you go into the orthodox churches you will hear them preach of the omnipotence and omnipresence of God. They will quote Christ's saying, "Ask what ye will in my name and it shall be done unto you," but suppose after the service you go up and ask the minister if he believes that God Almighty will heal his diseases, he will fly the track right there. The material habit of thought under which he is living will hold him in that state of consciousness. He would not catch the understanding in this simple application. Christians do not understand Christianity. They do not apply it to their everyday life. There is a great gap in their minds between their religion and the science of living. They assent to the abstract statement of Christianity, but when it comes to the application in the body and in the concrete everyday affairs of life they fall down.

* * * *

The Twentieth Century will revive in the church the study of mental laws, Christians will get a fuller concept of "Ye shall know the truth and the truth shall set you free." Christianity falls short in understanding the law of mind. It must broaden its comprehension. Man must become a student of metaphysics, and apply its laws in every thought and in every act. Jesus Christ tried to bring his disciples to understand that every thought and word should be accounted for. Orthodox Christians have an idea that God does things in some miraculous way that they cannot understand. This is not true. There never was a miracle. There never was anything done outside of absolute law. God is Spirit. God is Wisdom, and wisdom is based upon a principle that

every man can work out and understand. There is nothing but what by investigation you can understand. There are no occult secrets. We have some who are said to be adepts in spiritual lore, but we can understand all that they understand. There is an understanding part of your consciousness. "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." We then say that the church must triumph over ignorance, over infidelity. It must believe that God is, and that God is the God of the living and not of the dead; that He is a God that has power.

Power through God is taught in the churches, and yet when it comes to using this power in its direct application, there the church shows its scepticism. Their God is an abstraction. He is a God to be prayed to on Sunday. They say that God is the life of man, and yet when disease overtakes them they call in a doctor. Why should a man who follows the guidance of God in everything that he does, yet when he gets sick, go to a doctor? If all of the doctors believed in health, it would be a different thing, for God is Health. They should study health and not disease, these Christians that go to doctors. Doctors are the most sceptical class that we have in the world today. They are further from spiritual truth, because they study the very shell of existence, and grow like what they study. They are as far removed from the kingdom of God as it is possible for human beings to be. They are not religious, nor do they, as a rule, believe in God. They are not healthy people. Statistics show that doctors die of the diseases they study. Specialists eventually take the diseases their minds are absorbed in. His specialty will always sooner or later get the specialist, because he saturates his mind with disease instead of health. If Christian people understood this law of mind—that we make an atmosphere out of our thought—they would be very careful not to go to a student of disease to be healed of disease. What we want is

someone who can do away with disease. If you can find a doctor who studies health, and is filled with the spirit of health, and can impart that health to you, that's the kind of a doctor to go to.

* * * *

The Christianity of the Twentieth Century must triumph over this infidelity, over the idea that there is health in the keeping of a class of people who do not believe in health. The doctor who does not believe in health will throw you on a material plane where you are not in touch with the infinite source of life and health. Only through the Infinite can we have the Infinite. Only through God can we have God. So this triumph over the delusions of sense must come through a fuller comprehension of the Infinite Father.

The church must come out from its limitations, that God is in the world, and yet not of the world. That there is such a thing as health without God is a delusion that must be overcome. Christ is here waiting to lift up the Christian. All are Christians who believe in Christ. We may all have this presence of the Infinite Father, and we can take the place in mind that Jesus Christ took, "I and my Father are one." When we have fulfilled in our everyday life the examples that Jesus Christ gave us, then we will have raised ourselves from the limitations of orthodox Christianity. Jesus did not recognize the old Jewish law. All law is done away with in him. Christianity must recognize a new law, the one who was resurrected and who has ascended. The greatest thing which the Christian religion teaches is that man is spirit; that Christ is alive today; that he is right here now in our midst.

* * * *

The work of Jesus Christ is not limited to any church or any institution. If the orthodox church does not grasp the activity of Christianity as a factor in every department of man's life, Christ will find

other avenues. The Twentieth Century will reveal Jesus Christ, his disciples, apostles and co-workers as in the present world. Jesus did not go away. He said, "Lo, I am with you alway." To all he said, "Where I am, there ye may be also." He showed himself to Paul, and held communion with him several times after his so-called final departure. If he is still here working with and for the upliftment of humanity, does it not seem reasonable that his co-workers should also be here? Why should Peter, James, John and Paul fly away to heaven and leave Jesus to carry on the work? The fact is, that there is nothing in the Scriptures that even infers that these have gone to realms of glory. This is a mere assumption by those who made saints out of people, who, according to the record, were still sinners.

* * * *

The understanding which will come to man when he gets out of his traditional delusions will reveal these disciples and apostles here in our midst. That the race is a unit, and we are all bound together in thought, will dawn upon the understanding, and we shall know that no one can be saved, or go into glory, until all are saved—until all go into glory. Consequently, the disciples and apostles, and in fact, all people who have ever lived, are living today. The ego is the real; it is the animating principle. The form is the mask which it wears—the personality. Personality means mask. Those who lived and worked with Jesus in Galilee have been working with him off and on ever since under many masks of personality. Not always has the spiritual dominated in their living; they have now and then played the part of the clown or the villian. You may be surprised, and some of you may doubtless be shocked, if I tell you that Paul the Apostle and Napoleon Bonaparte were one and the same individual. Yet I know this to be a fact. I have gone deep into this subject of man and his subjective life, and I tell you

what I have found of his character, not as theory but fact. Every phase of character must be worked out before we shall be glorified and sainted. But one of this race has yet attained this great ultimatum, and I would not dare say when it will be reached by others. We are all striving for this mark of the high calling, and if we go right forward we shall attain it. The Twentieth Century will witness the greatest step in this direction of any of the centuries of the past. A mighty spiritual wave is now going through the minds of men, and they will make spiritual progress as they have never made before. (Stenographic report.)

 THOUGHT-BELLS.

LILLIAN M. HEATH.

Hear the thought-bells ever ringing!
 Sweet the message they are bringing,
 Let each heart in grateful adoration bow;
 'Tis a time to swell the chorus,
 For the love of God is o'er us
 In the beautiful, eternal Now.

Let all nature tell the story,
 How the air resounds with glory,
 And the cloud is lifted from the mountain's brow.
 Freely, then, their praises voicing,
 All respond to earth's rejoicing,
 In the beautiful, eternal Now.

Child of heritage, all-glorious,
 Join the symphony victorious,
 For in truth a king with regal powers art thou.
 Take dominion o'er the waters,
 Rule the earth, O sons and daughters,
 Of the beautiful, eternal Now!

Prove thy royal rank, confiding
 In the power within abiding,
 With a gift divine the spirit to endow;
 Wait no longer for the morrow,
 Rise! and bid farewell to sorrow,
 In the beautiful, eternal Now.

In the silence, deep indwelling,
 Find the Christ-life upward welling
 Into deeds of love, we scarce know when nor how;
 Peace that passeth understanding,
 Power the universe commanding,
 In the beautiful, eternal Now.

Bible Lessons

BY LEO VIRGO.

Lesson 12. December 21.

CHRISTMAS LESSON.—Luke 2:8-20.

GOLDEN TEXT—*For unto you is born this day in the city of David a Savior, which is Christ the Lord.*
—Luke 2:11.

In Galatians 4:19, Paul says, “My little children, of whom I am again in travail until Christ be formed in you.” Again in Colossians 1:26, 27, “Even the mystery which hath been hid from all eyes and generations: but now hath it been manifested to his saints. To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”

This mystery, which has been hid from other generations, is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its inception in the realm of sense, or Gentiles. But it is of Jewish origin—it is of the Spirit, and must be brought forth in the “house of David,” which is spiritual substance. Bethlehem means “the house of bread.” Specifically, this refers to the substance centre in the organism which is several inches below the heart centre (Jerusalem). It is here that we observe the first throbbing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that this coming into activity, or as Paul puts it, “manifestation,” of the Christ body is the result of an exalted idea sown in the mind and matured by the soul (Mary). The soul is devout and expectant—it believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah according to the promise of the Holy Spirit. She was over-shadowed by that high

idea, and it formed in her mind the seed that quickened into the cell, and in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place.

The many phases of mind discipline described in the histories of the various personalities in the Old Testament, lead up to this great event. They are the outer cleansing of the thought world that it may have no obstruction to this most important transformation of mind and body. As Paul says, this birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness to those even who are on its very verge. This is typified by the shepherds watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a christian's mind is his faith in the power of God to reveal Himself to man. He is constantly expecting and looking for superhuman events. Yet, when the "glory of the Lord" shines round about them," they are "sore afraid." This fear is the human in us, and it has to be gradually overcome. The writer has hundreds of times had this divine presence, and when the light, and its accompanying vibratory force, reaches a certain point, there is always a trembling of the mortal part. This, however, grows less and less as the development of the Christ proceeds.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." The helplessness of man's thoughts about the new life are represented by the swaddling clothes, and the manger is the animal life of the body in which it is first manifested.

The higher or heavenly realms of consciousness praises God for this evidence in the body or earth of a force that will restore peace and harmony. A more

intimate acquaintance with this new life is had by going consciously to the substance centre and seeing with the eyes of the thoughts (shepherds) this Christ babe. Then the truth is proclaimed, and they praise God. "But Mary kept all these things and pondered them in her heart." There should be affirmations without of the new life, but the substantial growth is attained through quiet communion within the soul.

Lesson 13. December 28.

REVIEW.

GOLDEN TEXT — *Lord, thou hast been our dwelling-place in all generations.* — Ps. 90:1.

LESSON I. *Joshua Encouraged.* — Joshua 1:1-11.

Central Truth — When man centres his consciousness in the I AM of Being, all the powers of the Infinite Omnipresent Spirit are at his command, and his strength and courage cannot fail in any undertaking. "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." — Joshua 1:9.

LESSON II. *Crossing the Jordan.* — Joshua 3:9-17.

Central Truth: To stop the flood of mortal thought and pass through it into the inner realms of consciousness, affirm, "I am the High Priest of God — I am the power Divine that was in the beginning, now is and ever shall be, too pure to behold iniquity."

LESSON III. *The Fall of Jericho.* — Joshua 6:12-20.

Central Truth: Materiality falls away only as we declare day after day its nothingness, and affirm with equal persistency the allness of Spirit.

LESSON IV. *Joshua and Caleb.* — Joshua 14:5-15.

Central Truth: Faithfulness and persistent courage in affirming the body to be in reality Spiritual, and the temple of God is finally rewarded by a

consciousness of this fact, and a unity with its pure substance forever.

LESSON V. *Cities of Refuge.*—Joshua 20:1-9.

Central Truth: Whoever ignorantly thinks he can take life has been provided for in the Divine Economy—he can rest in obscurity until better judgment comes to him.

LESSON VI. *Joshua's Parting Advice.*—Josh. 24:14-25.

Central Truth—Do not delude yourself with the idea that you are serving God when you look for rewards—“God is a jealous God,” and comes openly, face to face, with those only who serve Him for love.

LESSON VII. *The Time of the Judges.*—Judg. 2:7-16.

Central Truth: Those who have been delivered from the rule of sense-consciousness may fall back into it again if they allow the gods of this world to take the place of the true God in their minds.

LESSON VIII. *World's Temperance Lesson.*—Isaiah 28:1-7.

Central Truth—Mortal thought intoxicates when it is allowed to assume the mastery.

LESSON IX. *Gideon and the Three Hundred.*—Judges 7:1-8.

Central Truth—Servility and power do not go together. The power to overcome opposition is not in the bulk of your good thoughts, but in dexterity and boldness in expressing your spiritual ability.

LESSON X. *Ruth and Naomi.*—Ruth 1:16-22.

Central Truth: In times of seeming lack, do not fly the spiritual track.

LESSON XI. *The Boy Samuel.*—I. Samuel 3:6-14.

Central Truth: Ecclesiastical selfishness and

inertia must give way to willing service and fearless obedience.

LESSON XII. *Christmas Lesson.*—Luke 2:8-20.

Central Truth: Revelation of things spiritual is not given to the wise and mighty, but to those simple shepherds of Truth who even in the darkness of sense are careful to protect their thoughts from the wolves of unbelief and the lions of doubt.

Lesson 1. January 4, 1903.

PAUL AND SILAS AT PHILIPPI.—Acts 16:22-34.

GOLDEN TEXT—*Believe on the Lord Jesus Christ and thou shalt be saved.*—Acts 16:31.

When man is illuminated by the Spirit, and he perceives his capacities, he is filled with zeal to develop them. The man whom Paul saw in a vision beseeching him to “come over into Macedonia and help us,” was the man within. That man lives in Philippi, which means *place of power* or *vigor*.

But there are states of consciousness to be set right in this man of Macedonia. He is filled with *ardor*, (which is the meaning of Macedonia), and anxious for higher life, yet in bondage to many limited thoughts and customs. He is using some of his high faculties on low planes for the sake of gain. The damsel out of whom Paul cast the “spirit of divination,” represents *intuition* reduced to mere personal acquisition. All great geniuses and phenomenally successful business men have this faculty of quick discernment. They learn by experience that there is something in their minds that determines for them the right course, and they cultivate it until it becomes almost an unerring guide. Napoleon called it the star of his destiny. It belongs to the higher range of faculties, but has been pressed into service by the lower. When the Truth enters the mind it recognizes its own, and calls out, “These men are the servants of the Most High God, which proclaims unto you the way

of salvation." When the one who has been using intuition on the sense plane, and for selfish ends, finds that the new consciousness has made inoperative former methods, there is a certain part of him that rebels. The sense man rises up and says, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." That is, "This new statement of my relation to God and man has disturbed my thought and brought to my attention relations which I cannot observe, being a man of the world." The Truth is berated and condemned by the sense man, and he binds it with his narrow thought and casts it into the darkness of his ignorance.

But Truth is not so easily suppressed. When once it has found entrance to the mind there it carries on its work. It is a living principle, and works its way through the consciousness like quicksilver. The sense man may think he has it bound, but it is at that very moment praising the good and singing its freeing hymns in the soul. Many a one has consoled himself with the thought that he has gotten rid of the necessity of reform in his life methods, only to meet a great collapse of body at a most unexpected hour. This "earthquake at midnight" is not brought about to destroy, but to free. People who have these experiences always regard them with terror at first. They think in their illness that a great disaster has come upon them. But the Truth says, "Do thyself no harm, for we are all here." The prison house of sense is shaken to its foundations, all the doors opened and everyone's bonds loosed. Instead of being a calamity, this opening the doors of the mind and setting free the faculties is in reality a great blessing.

The first convert to this new relation is the jailor, or that in us which controls the body action in its physical aspect. It wants to conform to the new relation and is open to the baptism of spiritual life, which is imparted by the Truth.

The judges of the law in us, the magistrates, have been at fault, and must be made to acknowledge the Truth openly. We assume that there is a spiritual law, and a material law, Jew and Roman, but the Jew is found to be a Roman also. There is but one law and that is Divine. Our judgment must be impressed with this truth, hence the demand of Paul, "Let them come themselves and bring us out."

Lesson 2. January 11.

CHRISTIAN LIVING. Phil. 4:1-13.

GOLDEN TEXT—*Rejoice in the Lord a'way.*—Phil. 4:4.

Metaphysically considered, Paul's letters are treatments. The one chosen for our lesson today is a treatment for peace and harmony. First comes the affirmation of steadfastness in the Lord, which is I AM conscious of its unity with the Supreme Mind. Then follows the affirmation in general for all "my brothers," which is the associated faculties of the mind. But in order to make a lasting impression upon the consciousness, it is best to be specific in harmonizing the various factors entering into mental action, hence we should familiarize ourselves with the office of each and be able to address them by name. The organs of the body every one represent some faculty of the mind, and in right relation will express the thoughts of that faculty according to the Divine Law, and the result be satisfaction and harmony.

The sense of smell is one of the finest of the senses. Yet in a very crude state of development in the average person, it represents one of the most interior mental faculties, which is intuition. Intuition in man is a higher development of instinct in animals. The fine sense of smell in the dog has its root in instinct, which is the open door to the mind of nature. If man trusted his intuition as the dog does his instinct, there would be expressed through the sense of smell an acute discrimination in all matters pertaining to food, clothing, hygiene, etc.

We know that the spiritual side of smell is intuition, and we invoke this companion of the soul Euodia, (sweet smell). Syntyche (that speaks or discourses) is the power of expression, which we exhort to be one with Euodia in the Lord. Thus when we have joined our thought and word with the knowing faculty of the mind, the way is open for the Universal Harmony to express itself through us. Clement means *mild, good, merciful*. These labor together in spreading the gospel.

The remainder of this chapter is so open that it explains itself. "In nothing be anxious." Jesus made the same admonition, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." (Matt. 6:25, R. V.) Mind action is very sensitive to anxious, worried vibrations, and there can be no perfect demonstration of the law where they prevail. It will steady your thought to know that "the Lord is at hand." Then "Rejoice in the Lord alway; again I will say, Rejoice." Gladness is the prevailing chord of spiritual harmony; gloom the dirge of discord.

"By prayer and supplication with thanksgiving let your requests be known unto God." Jesus gave the same directions about the right way to pray, which, summed up, is, ask earnestly believing that you shall receive, then give thanks that you *have received*. We are told that God knows what we want even before we have asked. Then why does He not give us without our asking? Here is involved a law through which the manifest is brought forth from the unmanifest. This law is stated in I. John, "Without him (the Word) was not anything made that hath been made." This Word is the creative energy of God, and it has place in the mind of everyone. It is the "Christ in you the hope of glory," a divine principle through which the universe is brought into manifestation. The law creative is the same from the lowest to the highest. Whatever you want is now in essence in the invisible spiritual ethers about you. When you ask,

you open the door to this ethereal realm, and when you give thanks that you have received, you form in your mind an image of that for which you have asked, and that image is energized with the creative intelligence, or *Logos*, that will finally bring it into expression. When this image will find its way into the outer world is a matter of environment, that is, mental environment. A steady, peaceful trust makes the very best condition for a speedy formation of the image, hence the affirmation, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Students ask for statements to hold that will bring peace and health. Where in all literature can be found a fuller condensation of right words than these in this lesson?

"Whatsoever things are TRUE,
 "Whatsoever things are HONORABLE,
 "Whatsoever things are JUST,
 "Whatsoever things are PURE,
 "Whatsoever things are LOVELY,
 "Whatsoever things are of GOOD REPORT,
 "If there be any virtue, and if there be any praise,
 think on these things."

Lesson 3. January 18.

PAUL AT THESSALONICA AND BEREA.—Acts 17:1-12.

GOLDEN TEXT—*The word is a lamp unto my feet.*
 —Ps. 119:105.

Truth passes through three stages in entering the mind. First, doubt, then examination, then acceptance. These are represented by the three Gentile cities through which Paul passed. But after Truth has entered the mind and been accepted, it has yet a work to do before it can become an abiding part of the consciousness.

The synagogue in which Paul "reasoned with them for three Sabbath days," is the established religious thought bred in us by tradition, education

and inheritance. It is part of the very tissues of our brain cells and holds its sway even after we have fully accepted the new revelation. The only way to dissolve these effete ideas is to establish a new and stronger centre based on the living Christ. This is done by "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you is the Christ." This Christ Principle does suffer itself to be submerged in our consciousness that it may become one with our earthly thoughts, and rising to its native spiritual estate again, carry them up with it. And Jesus, who demonstrated in its fullness this resurrection of man from the dead state of sense to the living state of Spirit, is also the Christ. When man makes complete union with the Christ Principle, he does away with personality in its limited aspect. He does not lose identity, he is still Jesus, but he is Man Universal instead of man local. Jesus is the only one of our race whom we know has made this supreme attainment. He is no longer human man—he is God-man, that is, God in the form of man. We are all on the way to this attainment, and it is of great assistance to know and come in touch with one who has reached the goal. This Jesus has done, and he is a mighty factor in helping the balance of the race to like bliss.

When we proclaim the Christ ruler in our thought there is opposition in our established religious convictions. The non-religious part of the consciousness, the Greeks, are the first to receive the Truth, and a multitude are converted. But the Jews are "moved with jealousy." They do not like to be disturbed in the teachings which their forefathers handed down to them. We may think that we are so free that these religious ideas of the past have no hold upon us, but when the question of who shall rule in the mind comes up, we find that the Jew is there to stir up opposition to the Jesus supremacy.

Jason means *one who cures*. He represents the I

AM in its first stages of growth in the higher law. He is hauled before the rulers and accused of setting up a new king in opposition to Cæsar. He is called upon to give security for the brethren; that is, he heals the breach between the opposing forces in the consciousness by making concessions for the time being. He sends away the fiery Paul and the Psalm-singing Silas, and harmony is restored. We should not be too full of zeal in our spiritual ongoing. We are apt to become fanatical and disagreeable and make ourselves obnoxious. Pour oil on your troubled waters by now and then going into the silence and holding for harmony, that is, slipping away in the night.

A correspondnet asks, in sincerest mood, if it is not contrary to our high teaching to kill fleas, mosquitoes, bedbugs and all that are considered pests? Also, if meat-eating is not inconsistent, since it makes us party to the taking of life? Such questions are perfectly legitimate. If the last were asked of Mr. Fillmore, of Kansas City, who has lately been with us, he would unhesitatingly answer, "Yes," and he practices what he preaches. Another would say, "No," and each feels he is right, and can give good reasons. It is an unsettled question, and our advice is for each to act according to his light, and to live up to his conviction, being generous to those who differ from him, and to be sure that when truth is fully comprehended there will be no difference of opinion. "Let every man be fully persuaded in his own mind."—*Fulfillment*, Denver, Colo., for September.

"The idea that some people have of the promises of God is that they are much like life insurance: you have to die to realize on them. Socialism teaches that we are to enjoy them 'here and now,' 'God in you,' 'the kingdom new,' 'the new heaven and the new earth,' 'in this present world.'"

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF NOVEMBER 26.

The meeting opened with singing. Subject, "Reciprocity." Mrs. Myrtle Fillmore, presiding.

Thought for the Silence: "I and my Father are one."

After singing again, Mrs. Fillmore, in a few, well chosen remarks upon the subject, introduced the speaker of the afternoon, Mrs. A. A. Pearson, who said:

"The subject for today's consideration is calculated to assume in the mind a monetary aspect, for the word is so universally used in commerce. Webster defines it as action and reaction, interchange and exchange, to give and take, to requite, to make returns for. In commerce it is an agreement between two nations conferring equal exchange and granting equal privileges. In the monetary world, it is the exchange of money for its equivalent in goods. In the physical world, it is action and reaction. In the moral world, it is approbation and retribution. In the mental world this law is as unalterable as that of gravitation. As everything visible is but a symbol of the invisible, so all things regulating the visible world are founded upon the invisible laws of nature. Therefore I wish to consider this subject from the mental and spiritual standpoint. We find the effect of this unwritten law running alike through the kingdoms of the earth, animal, vegetable and mineral. The tiny blade of grass, the everlasting hills, and man come under its unerring dominion.

"With every breath we breathe we are taking from the 'invisible throng that inhabits the pale realms of ether.' With every expulsion of that breath we give back to the atmosphere that which savors of life to the vegetable, and death to the animal. Action and reaction give and take, and we can no more help

giving than we can prevent ourselves from taking. Jesus the Christ embodied the principles of reciprocity in these words, 'With what measure you meet, it shall be measured to you again.' If, when you give, you give unwillingly, you will have something thrust upon you which you are unwilling to take. What we think we become. The thoughts we send out to others will come back to us intensified with that quality of good will, or acrimony with which they are sent.

" 'For every idle word man shall give an account.' Words are impregnated with the quality of mind possessed by the sender, and the recipient will consciously or unconsciously catch the vibrations, and return them freighted with their added love or condemnation. Be sure your words shall not return unto you void, but shall accomplish that whereunto they were sent. An old proverb teaches this principle in a homely way, 'Curses like chickens come home to roost.' I used to wonder why scientists were called upon to pass through so many bitter experiences, but as I ponder on my own personal experience, it is made plain to me the meaning of the Bible saying, 'He who knoweth his duty, and doeth it not, shall be beaten with many stripes.' We who understand this law of 'reflex action' are more in danger than the ignorant. We must live up to our highest knowledge

" We know that we can overcome all human faults both in ourselves and others, simply by squaring our conduct by the 'Golden Rule.' We know that we can become co-workers with the Good in the betterment of humanity simply by cultivating 'the fruits of the Spirit.' We know that we can help to create harmony, heaven and health by cultivating in ourselves, and then sending to others, healthful, harmonious and heavenly thoughts. When we find ourselves in the midst of confusion, when we are surrounded by adverse appearances, when everything else but the Good and True is apparent, what shall we do to get away from the babel of human ignorance? Flee to the 'City of Refuge,' found only in the silent realm

of the inner, higher Self, and when there, shut out from your memory every inharmonious thought, forget injury, calumny, envy and hate. If those who entertain towards you unkindly feelings or unjust criticism come to you at that time in the thought world, and intrude upon your meditations, do not receive them or entertain them with a feeling of resentment, but bless them. Do not turn them away without your blessing, for they need it; bless them, then 'Loose them and let them go.' After you have come out from this communion table of the Lord, try to maintain this attitude with a calm and steadfast purpose and a faith that does not waver. This will surely bring you 'heavenly peace.'"

Mrs. E. R. Hunter: "My abundant security is in knowing that what God is I am. There is plenty for you, there is plenty for me, there is plenty for all. To wait until I have to give is living in postponement. To give of what I now have is the realization of the kingdom of heaven. This law of reciprocity is not the exchange in coin only, but to give and receive means much. 'Before Abraham (our body) was I AM.' I always was, I always will be, from everlasting to everlasting, from eternity to eternity. I give myself to the world. You give yourself to the world. What is mine will come to me. What is yours will come to you. It is the law brought into manifestation, this placing ourselves where we belong. The dew is given to the earth; it is again lapped up by the sun. The rain falls on the just and unjust alike. The great law of God never loses anything. In this Truth is no robbery; no one can rob me of my right. When I heal or see my neighbor perfect, I receive my reward. We speak of the One Mind, the Universal Mind, and then try to define it. When God sends the rain on the just, He does not see the unjust. There is no liking or disliking in the One Mind. If He could see the unjust He would not be perfect. We know the heart of divinity is our inalienable birthright. The quality of Goodness has no measure of best and not best.

All depends upon the unselfish desire, or is determined in quality by the character of the individual using the power. The question is often asked, 'Should the healer demand pecuniary remuneration for his services?' Not for the love of the gain; this is fatal to the soul. He becomes possessed by his gains. But healing for the love of humanity, he should take from another in the same Spirit as that in which he himself gives, otherwise he harms that other by denying him an opportunity to give from that which he hath. Wholeness and oneness mean much. To understand then, that which is in part shall be taken away. When I make my claim to Being I take no thought of the morrow. I ask what I will, and it shall be done. When I come out in the sense of an independent entity, I call, 'Lord, Lord.' My response is, 'Depart from me, I never knew you.' If I go into the Silence and see aught but the perfect man, I have no claim to Being; I am living in a sense of an independent entity. I see that which does not exist. I am holding my neighbor in error. I am in error myself. I have never been in the Silence. The Silence is to me the holy of holies. When I am one with God I see only as God sees. I must tell my brother he must go and wash in the pool of Siloam. So we see it is not a reality. A creation uncentralized is no creation at all. So to be centered in Being we must be one with what is, and there we have our equal exchange."

Jennie H. Croft: "It is a known scientific fact that involution precedes evolution, the latter dependent upon the result of the former, and conversely, the former is dependent upon the latter for expression. Thus they are interdependent and in action interchangeable. This is but another phase of the polarity which we find in everything, and the terms used are but other names for the two great forces which bind the universe together—the positive force and the negative force. These are opposites, but when adjusted to a nicety and evenly balanced in action

and reaction, or as we term it, polarized, then power is generated; power which creates and molds all things. This is the even exchange in action of these two forces, a mutual giving and taking which is 'Reciprocity.' The definition of reciprocal is 'mutually interchangeable, alternating.' That of reciprocate is, 'to give and take mutually, interchange.' Going back and reasoning from our premise, we find that the taking must precede the giving, and as metaphysicians we look within our consciousness for an understanding and application of truths, we perceive that we must be receptive to the teachings of the Spirit of Truth before we can express that Truth in word or life. Would we receive more largely? Then we must begin to give, or use, our understanding of Truth. In all lines, commercial, physical, mental, the law of increase follows the law of use. In spiritual development the same law is operative. One writes of "Natural Law in the Spiritual World," another of "Spiritual Law in the Natural World," when the fact is, there is but one law and that is spiritual, there is but one world and that is spiritual, and these two great forces, the positive and the negative, the giving and receiving, are spiritual also. Reciprocity then is Spirit in its dual activity.

"Now, let us seek to make practical application of these ideas. We, today, are greatly favored in that the opportunity and the privilege is ours to receive in such bountiful measure, from beloved teachers or from literature, instruction which points the way and makes it possible for us to go to the very fountain-head of all understanding, even the Spirit of Truth, and to take without limit from that inexhaustible supply. Thus intelligence is ours, and life and power and love. We will take this last mentioned element of our divinity under consideration. Love has been poured out upon us in prodigal abundance; we have been receptive, but to what degree? How do we prove the measure of our receptivity? By the measure with which we mete out love to our fellows.

Do we think the world cold, uncharitable and hard? Know then that we have failed in loving service, in kind words, cheery smiles and warm hand-clasps. We have seen our brother hungry and naked, and have not fed and clothed him. Like attracts like, and 'with what measure ye mete it shall be measured to you again.' When we are ready to yield to others all that we can of loving help we shall not fail of anything in return. Love is reciprocal.

"Another phase of giving and receiving, and one that is very pertinent to this day and age of the world, is that of money. Some of us have the mistaken idea that we must grasp and hang on to every bit of money that comes our way if we would not know lack or be in poverty. Others have found out that in this way we impoverish ourselves, for here again the law of use is the law of increase. We do not need to be spendthrifts; we are not called upon to give all the money in our keeping to the poor, but we should remember that it is in our hands for use where it will be a blessing to both giver and receiver. Would we have more money? Then let us give unstintingly, but wisely. Give with a blessing upon the money itself that it may increase in every hand it touches. Abundance of supply is the birthright of all men, but we limit our receiving of this abundance by our niggardly giving, which in most cases is caused through fear of lack, and not because of the love of the money itself. Cast out this fear, give freely, and it shall be given to you again in better measure. Consider these words of the wise man of old, 'There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.' We are often unjust, nearly to the verge of dishonesty in our giving. We have received much from others in service, in teaching perhaps, or in some other way by which we have attained a degree of understanding of the Truth. Do we make fitting returns financially, or in service, or acknowledgment of benefits received? Do we realize that the measure of the return we make measures the amount of Truth we have allowed to enter our consciousness? There is an infinite spirit of justice which should prompt us to do our part so quickly that it is almost involuntary. Can you think of giving and taking, action and reaction so mutually interchangeable as to be blended in one vibration? That is true Reciprocity."

COURAGE.

CHARLOTTE P. STETSON.

It takes great courage to train
 To modern service your ancestral brain,
 To lift the weight of unnumbered years
 Of dead men's habits, methods and ideas;
 To hold that back with one hand, and sustain
 With the other the weak steps of a new thought.

It takes great strength to bring your life up square
 With the accepted thought, and hold it there,
 Resisting the inertia that drags it back
 From new attempts to the old habit's track.
 It is so easy to drift back, to sink;
 So hard to live abreast of what you think.

It takes great strength to live where you belong,
 When other people think that you are wrong;
 People you love and who love you, and whose
 Approval is a pleasure you would choose.
 To bear this pressure, and succeed at length
 In living your belief — well, it takes strength.

And courage, too. But what is courage,
 Save strength to help face a pain foreseen,
 Courage to undertake this life-long strain
 Of setting yours against your grandsire's brain?
 Dangerous risk of walking lone and free,
 Out of the easy paths that used to be.

And the fierce pain of hurting those we love,
 When love meets Truth, and Truth must tide above;
 But the best courage man has ever shown
 Is daring to cut loose and think alone.
 Dark as the unlit chambers of clear space,
 Where light shines back from no reflecting face.

Our sun's wide glare, our heaven's shining blue
 We owe to fog and dust they fumble through;
 And our rich wisdom, that we treasure so,
 Shines from the thousand things that we don't know.
 But to think new, it takes courage grim,
 As led Columbus over the world's rim.

To think, it costs courage; and to go,
 Try it, it taxes power, you know.
 It takes great love to stir a human heart
 To live beyond the others and apart;
 A love that is not shallow, is not small,
 Is not for one or two, but for them all.

Love that can wound love for its higher needs,
 Love that can leave love tho' the heart may bleed,
 Love that can lose love, family, friend,
 Yet steadfastly live loving to the end.

A love that asks no answer, that can live
 Moved by one burning: deathless force to give
 Love, strength, courage, courage, strength, love,
 The heroes of all time are built thereof.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

CLASS THOUGHT.

THE CLASS THOUGHT

(Held daily at 9 o'clock P. M.)

December 20th to January 20th.

Glory to God in the Highest, Peace
on earth, good will to men.

Noon Thought.

(Held daily at 12 M.)

The Son born unto me is the con-
sciousness of Christ in my soul.

FOR THE RESTORATION OF HARMONY IN A HOME.

FANNY M. HARLEY.

Everyone in this house wants to do what is right. We are all peaceful, calm and harmonious. We all love one another. We feel kindly toward one another. We have charity each for the others. We do not notice nor condemn each other's faults. We are all the children of God on our upward way, and by our every thought and every act we each one are trying to help the other members of the family. We are trying to do the will, and thus prove our doctrine that God is Love.

“I WILL NOT LEAVE YOU COMFORTLESS.”

JOSEPHINE M. ADAMS.

Every letter in this promise is like a great radiating center of pure white light.

I seem to hear the loving tones of the Master's voice echoing down through the centuries, telling me to be of good cheer. It lifts me up far above the turbid stream of mortal thought, and gives me courage to go on, step by step. The Good Shepherd is guiding me along the way. My own heart is the Narrow Way, and Jesus the Christ is the door through which I enter it.

I have nothing to fear, for I have His promise, “I will not leave you comfortless. I am the Light within you. You are not alone. I am with you always.”

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, November 5, was led by Mrs. Slonaker. Subject, "Altruism."

The meeting opened with singing, "Omnipresence," followed by affirmations: "I want to be just. I want to be generous. I want to think rightly and act rightly. I want to give freely to every soul all I claim for myself. I want to withhold nothing that is good for anyone. I want to realize oneness of soul with all the universe, and with God. I want to feel the God-presence helping me. I want to realize the power to do what is right. I want *to know* that I am generous with all that belongs to my being, because what belongs to me is universal, and is, therefore, included in the birthright of every soul."

Thought for the Silence, "I am just and generous."

Mrs. Slonaker: "It is true that no one speaks a word of truth to another nor listens to another without getting a suggestion. We will therefore sing, 'Open my eyes and ears and mouth,' to all the true words spoken here today. Every one has a problem of one kind or another, even if it is the problem of being sufficiently grateful for great happiness and peace. Everyone who comes here wants to help and be helped. The world is full of Altruism, which means Otherism or Brotherhood, full of the desire to further every liberal, generous impulse. Those who have more money than they can use, are looking to see where they can spend it to help others most. In nearly every case it is put to educational uses, to teach the coming generation. In its last analysis, Altruism is supreme selfishness, though it is divine selfishness, for every time we do for that other self, we are doing for our own real Self. There is a sharp line drawn between selfish selfishness, and unselfish selfishness, and every day the world recognizes the

latter more and more. Always follow the inclination to speak a word of praise to the one who is trying unselfishly to help another. Let him see that you appreciate his effort. No one is happy who is pushing another aside to gain his own ends, but one who considers another first is he who gains in the end and is happy. If one wishes to sleep quietly and peacefully, let him think of someone who needs help, and send him kind strengthening thoughts. If he thinks of no one in particular, let him send such thoughts out into the universal, and he will not only sleep sweetly, but he will be practising ideal Altruism. As we look out into the Universe, all we see is the one great Self of us all, and God in it and through it. The Universe is made up of God, the Creator, and universal man, so that doing for another, trying to help another, is putting one's self forth to all that is great and good. There is but the One created; it must then be the universal brotherhood, produced by universal Fatherhood. Everything in the physical world is only borrowing what it uses. When one gives back this borrowed organism, and goes to another plane he finds only a change of scene. The sooner we realize that every debt must be paid, the earlier do we recognize brotherhood and sisterhood. It is claimed that Altruism is not practical, but as we look about the business world we see the most successful men are those who do practise it every day. Until a soul awakens to the necessity for practising Altruism it will not develop. The most fragrant, sweet way to live Otherism, is to do for others what no one will ever know, and the beautiful reward is in meeting those who send out that quality of vibration constantly."

Mrs. Harley: "In general, we have divided people unto two classes—the Pessimists and the Optimists. The Optimist believes that the good will always operate for him. He is sure always of his next meal, and of a roof over him, but the Altruist is one who wants to bring the good to everyone else,

even if the other does not think he deserves it. In the Lord's Prayer there is no I. Altruists believe in We, Us and Co., not in me and mine. Altruism is one of the grandest words in our language. In the past it has not been known so well, but in the future it is to be our watchword. I believe the time will come when every business man, with large capital invested, will grow to where he will take for himself only the proper interest on his principal, and the proper salary for what he does, and divide the remainder among the employees who help to make his large business. Altruism spends no time grieving over the past. Whoever feels called upon to say something negative of another is bound to also assert positive good of that individual, and whoever is just in that he says of another, is an Altruist. Altruism or Other-osity is realizing that what we give to another rightfully belongs to that one."

Mrs. Parmalee told of a man who was considered selfish by everyone, but she knew it was not true, and it was found in time that he was an Altruist, doing for others without expecting it to ever be known. Jesus gave the rule of Altruism, "To love the Lord thy God with heart, mind, and strength, and thy neighbor as thyself."

Meeting closed by singing, "Praise God," and "God be With Us Till We Meet Again."

Parting thought, "The perfect law of Justice rules my life."

HARRIET POOL,

Secretary *pro tem*.

MEETING OF NOVEMBER 19.

Mrs. Umstot, leader. Subject, "Being and Doing."

The meeting opened with singing, "God is Love," followed by a few moments of silent Joy, with these affirmations: "I am, and all that is within me is now positive to the unreal, and passive through and through to the Good, the True. With open heart and hand I now await the Good spiritual and Good

temporal that are on their way to me. I yield my human self wholly to the sweet uplifting influences of the hour, and rest in Omnipotent Love."

Singing, "Sweet Bells of Heaven."

Silence, "Listen to the footfalls of Christ's feet."

Mrs. Umstot: "Being and Doing. What a world of meaning is wrapped up in these two little words. In them is involved both the destiny and fate of every living soul, for in their hidden depths is veiled all that lies between the absolute and the perfected soul, or between the beginning and the ultimate of the circle of existence. They comprise the heaven and the earth, or expression and manifestation, and are, therefore, fraught with a mighty meaning, and teem with divine possibilities, of which it hath not yet entered into the heart of mankind to conceive. As you will each and all recall in the conjugation of the verb, *to be*, as set forth in the grammar of our schooldays, were found these strong, positive affirmations of Being, *I am, thou art, he is*. How glibly we recited these mighty statements, utterly heedless of their true import, and little dreaming that we were voicing the underlying truth of the Universe. In the school of existence, however, souls that are taught of God speak these words with a true ring, for they recognize their inner significance, and see them as the foundation upon which is to be built the body consciousness, or temple of the living God. As we study the nature of First Cause, we find that God not only *is*, but God *does*. We further find that this activity of God-Mind is not volitional, but the natural outcome of fundamental Law. Knowing that effect is ever like its cause, we reason that man, the image of God, must also *do*, as well as *be*, for we perceive that primal energy did not cease with the created of God, but pushed through expression and went on as transferred energy. forming and making, and thus brought into objectivity that which was latent in Being. Because of what we are in Being, living soul cannot get away from the reality of existence, which

is, that we are here to work out our own salvation. In this process, our world, which is peopled with thoughts, is to be redeemed from the claims of mortal sense. The old self idea is to be routed, and replaced by the true sense of Self, and how well we all know that this 'change of heart' implies ceaseless watching and waiting and working. So we see that if we would keep our mental house cleaned and set in order we cannot rest simply in theory, we have something to do.

"Nicodemus, the young ruler, recognized this when he came to the Master to learn the way of Truth. He did not ask, 'What shall I believe?' but 'What shall I *do* to be saved?' He realized that faith without works is dead, and perceived that being and doing are two sides of one thing, and, while distinct, are inseparable and interdependent. He saw they must be coupled in the plan of salvation. Being, the great storehouse of God, is replete with the good things of Spirit, but not until what is stored therein has been brought to light, is the great purpose of creation served. To this end we must be passive to the divine activity. We must let it work in and through us to will and to do its own good pleasure, in order that we may be fruitful of good works. This mental passivity implies spiritual activity, and it is well, for we must consciously work with the God energy in order to bring into manifestation what lies hidden in Being. This does not mean that we are to struggle and strive to live the Life, but that we are to be receptive and passive to the God-push, and thus let the Life live us. If we would be doers of the Word, we must exercise daily the faculties and virtues stored in Being. They were given to us to use, and are just waiting to be called into action. Patience, meekness, courage, justice and charity are some of the good things we are free to appropriate and make consciously ours through the volitional exercise of them. With the aid of these divine helps, the problem of existence is greatly simplified. We are free

to use these spiritual helps, which are a part of our divine inheritance, or we are just as free to go stumbling on in ignorance, leaning on the arm of flesh, for God does not coerce mankind, but leaves the human soul free to decide whom it will serve. What we would consciously be, we must volitionally impress upon our souls, for as a man thinketh in his heart so is he. Thought is prior to feeling. We feel as we think, so if we would feel well we must think well, or think according to Principle. In order to regulate our thinking properly, it behooves us not only to guard the conscious impressions, but we equally owe it to ourselves to keep the back door of our mental house barred against the tramp thoughts that are continually around knocking for admittance. It is easier to keep them out by wise precaution than to rout them after they have once been admitted. They hide away in our subconsciousness, and at the most unexpected moment demand recognition, so watch your underworld. With the broom of denial sweep out the cobwebs of error and dust of materiality, and make it a fit dwelling place for pure, sweet, God-like thoughts. People this underworld with positive affirmations of the truth of Being, and thus drive out the negative impressions that have crept in unawares, and that are lurking in the secret places. Be true to your own God-Being in thought, word and deed, and thus do the works of Him that sent you. 'If ye know these things, happy are ye if ye do them.'"

Mrs. Nellie Kemp of San Francisco, spoke of the work being done in the Home of Truth there. She then said: "The kingdom is within. We find our work expresses what we are. A strong foundation is most necessary, but the foundation is not all of a structure. Many believe Truth, but do not demonstrate it. We must live what we are. If we accept truth of Being, we must demonstrate it as Jesus did, and not judge by appearances. God is Omnipresence, Divine Power, and Intelligence. The work of the children of God is to acknowledge these upon all occasions. Only the Good is true."

Singing, "Christ Within," followed by these affirmations, "I now let my individuality shine through my personality. I let my God-being have free course in my soul and body, I let it be magnified in my flesh. It makes me glad, and all aglow with peace and power. It restores my soul, and redeems my body. I bask in the warm sunlight of its healing, cheering radiations. I feel its presence and claim its power."

Mrs. Pool: "If in my real being I am whole and perfect, I want to live what I am. In order to be what I am I must do. Every condition can be traced to its source. While we mix our thinking, we are sowing mixed seed. In order to keep Truth clear, we must use pure Truth. Don't mix remedies. All remedy is in the quality of thinking. I must see only God in every one. I must do this in order to be what I am."

Mrs. Walker: "Being is. We need only to realize that we are in it, and it is in us. We can neither hinder nor help it, add to nor take from it, It is established forever. 'I am the Lord your God.'"

Singing, "Peace Like a River."

Mrs. Harley: "God is not the author of confusion, but of peace. Kindergartens teach children how to do. There is no theory about what we can do. The one who did most, and understood best, said, 'Truth makes us free.' Truth is also a sword, and it teaches us how to cut from the consciousness all error and all material sense. We grow in knowledge as we are fit through doing. Talking about Truth is not gaining knowledge. Doing the little we know makes us know more. We need no human teacher. God teaches us."

Mrs. Yarnall: "We all know being is inevitable. On the plane of doing, we must work. There are three planes of consciousness the animal or organism, the mental, which radiates its qualities through the body, and the spiritual which radiates nothing but Good, or God."

Meeting closed with healing service.

MARY E. SLONAKER, Sec'y *pro tem*.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Everyone desires health and prosperity. The divine powers in existence are all striving to produce perfection, and to endow each
 DESIRES ATTRACT. individual with all that he requires to fulfill his needs.

The supply is equal to the demand. Jesus understanding this said, "Ask and ye shall receive, for the Father knoweth what things ye have need of before you ask him." The individual life as a part of the universal life is a standing demand on the Universal for all that is required to support life, and life is so intelligent that it has provided for all man's needs in abundance. It is but the man-made laws and beliefs of the race that hinder the manifestation of the goodness of God to the individual.

The intense desire of the soul for healing or any other necessary thing can accomplish wonders, if persisted in until the desired result is attained. Desire for any good thing can be cultivated to that degree that it will sway the whole nature, and become the dominant impulse of one's life, growing so positive that all negative hindrances, such as fear, discouragement and doubt, will be overcome, and the whole mind will become a magnet of force bringing to itself the fulfillment of its desire. Each being is a living magnet, with a large or small sphere of influence according to the development of thought forces, and desire is the magnetic power that reaches out from the human magnet and takes hold of the thing desired, in the endeavor to bring it to the center from which the desire proceeds. When it is remembered that everything is an expression of mind, it will become clear how the desire acts on the mental side of things, and succeeds in moving them according to its sustained attractive force.

In the wonderful law of attraction is seen the

mode of operation of divine intelligence in all things, drawing into cohesive form the atomic particles of the cosmos, combining the qualities that make up all organized forms of life, holding all orders and species in their relative places in existence, thus producing the perfect order which characterizes the least as well as the greatest operation in this vast universe.

When man comprehends that he is organized intelligence, and a central point in the law of attraction, he can strive to realize all the time that he is a mighty magnet, and that all things necessary will be his. All persons who have made a success in life have unconsciously used this method. And this faith can be cultivated by those who have not been successful, with the result that they will become more powerful factors in existence.

God is Love, or Attraction. Christ is the highest and most powerful individualization of the positive attractive force of infinite love. He is the great magnet of love and life, and in the currents of his attraction all creatures live, move and have their being. The historic Jesus was the incarnation and revelation of this divine magnetic power that, in time, draws all beings to itself. You are attraction individualized, in the degree that you evolve and express the intelligent power of divine love. Cultivate your desires for the good things of life, and know that all forces in the world mind are negative to a determined will, and every limitation can be overcome by an unalterable purpose.

Do not desire health or prosperity, and then talk about the power of disease and possibilities of failure, for this diminishes your chances of getting what you desire. Successful persons do not believe in failure. They believe in their own ability to overcome every obstacle to success, and their faith built on their own I AM—on their own soul—overcomes every hindrance. You are a magnet for whatever you desire, and things gravitate toward you and you toward them by the law of attraction. When the desire is given

a form of spoken thought it is more potent, and works out its purpose more intelligently. You can develop the power latent within your mind to such a positive degree that all hereditary tendencies will be subservient to your will, and all planetary influences which impinge upon your nature will be turned to serve the divine ego within you.

God does not prohibit you having any good thing. You have but to comply with the law, and develop enough attraction to draw what you want to you. The law of attraction works steadily to draw you into and surround you with a world of qualities and things equal to the force and value of your thoughts. Make a list of your desires and aspirations and read them over daily; thus you will cultivate them, and give them the mental power to come into manifestation.

—WALTER DE VOE.

6027 Drexel Ave., Chicago, Ill.

I started in this Truth by reading "Science and Health." I found more than I could master; read

MY THANKS-
GIVING.

nothing else, and began to grow narrow in my views. A friend called on me at Joliet, Ill. She said, "I have an article in

UNITY I wish you would read." I said, "No, I have all the reading I want." She said, "You miss it; you have always been so broad and liberal since I knew you until these last few years." I had realized this in a dream, so took her UNITY and read the article in which Leo Virgo claimed Mrs. Eddy had the right to the term "Christian Science." I said "Amen" to all of it, and realized at once any term with the word Divine to lead was good enough for me too. I saw the Divine Principle under the expression of the writer and have taken UNITY ever since. I also took up my work from a broader standpoint of spiritual law. UNITY is a little older than I. It closed its first cycle June, 1900. How beautiful the first summer month with all the beauties of nature. Also sixth

sense, or soul intuition, of its spiritual teachings. I read much and find nothing higher symbolized. I have planted it in many homes and seen the blessings. I am in my second cycle now with UNITY, and worlds could not buy the Divine Wisdom I have gained from its reading.

I had a wonderful blessing shown me in my nephew and his wife in Groton, Conn. I was there 8 weeks, and put UNITY and WEE WISDOM in their home. William H. Andrews, my nephew, gave up smoking, and laid down meats of all kinds, had his pay raised, and greatest of all his spiritual sight opened. A little Truth goes a long way.

— MRS. L. HATCH.

The joy bells are ringing! Have you heard the music? "Glory to God in the highest. Peace on earth, good will to men!" With CHRISTMAS, 1902. the birth of the New Consciousness, "Merry Christmas" becomes "Happy Christmas," for "If any man be in Christ, he is a new creature," and "old things become new." Mortal sight is being exchanged for spiritual perception, and the great falling away from externals betokens a mighty awakening to spiritual life and power. The historic Christ is passing away, but the true Christ reincarnated appears, as the soul ego, with healing in his wings. And as the new ideal (heaven) dawns, a new actual earth evolves, wherever dwelleth righteousness. The Twentieth Century therefore is millennial dawn, and presages the crowning day for what all other days have made. "Glory to God in the highest."

— G. P.

"Wish for pluck, not luck, then work industriously, and success is yours."

"No thoroughly occupied man was ever yet very miserable."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

NOTE.—The following question was drawn out by reading the article by Mrs. Vivian A. Leeman on "Righteous Generativeness" in July UNITY. The reply will answer several of a similar character which have been received.—J. H. C.

76. I have reached a position where I do not need or desire physical sensation; my husband has not; what shall I do?

— A SUBSCRIBER.

The relations between husband and wife are of too sacred a nature to be lightly or carelessly handled, and are not to be interfered with by would-be reformers. The numerous questions, the articles and books written upon this matter, indicate the present dissatisfaction with existing conditions, prevalent among those who have reached a state of unfoldment beyond the mere sense plane. It is an individual question, to be settled by the persons concerned *alone*, and this after careful consideration upon all sides, and prayerful desire to be guided aright. Errors in judgment on this point have wrecked many a home among the New Thought people, which, instead, should stand as exponents of the higher life, life as lived from the spiritual plane of consciousness. The husband and wife who are both agreed to live to the highest that is within them need not be troubled over this question, for it, with all other desires of the flesh, will fall away from them naturally when their attention is centered upon the things of Spirit, and not of sense. If one or the other makes more rapid progress in their unfoldment, and reaches the state where they have redeemed the sense man, then that one may—and to my idea should—patiently await till the other arrives at the same plane, and this can be done without detriment or loss of spirituality to the one who is free from the bondage of the senses. If, as seems to be the case with our questioner, the wife is the only one of the twain who desires to live a continent life, then she has a work before her; that of assisting her husband to aspire to and to reach the higher plane. *This cannot be accom-*

plished by coercion. If the wife, being a normal woman, has reached this plane, then she knows what effort it cost, she knows the mental attitude which it is necessary to maintain in order to obtain freedom from the senses, and she should speak the silent word for (if not permitted to speak *to*) her husband, and declare him to be Spirit, and satisfied with the substance or life of Spirit; to be pure and perfect. Above all, in her own consciousness she should see him in manifestation what she knows him to be in reality, a spiritual being free from limitation. This will gradually have its effect upon him, and he will begin his upward progress. Do not be aggressive, do not be radical, but just *know* that the true man, the Divine Self, will sooner or later be manifest. When each individual lives from the highest, or spiritual consciousness, then will this much agitated sex question be settled once and for all time.

77. I have a question in regard to the Sabbath day. It is certainly one of the commandments and part of the covenant. I mention this because, if I remember right, you once said we were Pharisees if we were keeping the Sabbath. Isaiah says, in the conclusion of his prophecy, that when the new heavens and earth are established, they shall come to worship on the Sabbath.—T. T.

Our questioner is doubtless laboring under a misapprehension when he states that we once said that those who were keeping the Sabbath were Pharisees. We do not remember the instance referred to, but we are sure that what was intended was that there is a Pharisaical keeping of the Sabbath, which is an outward observance only, a mere keeping of the letter of the law. The keeping of the Sabbath is in accord with the teaching of Truth. But, what is it to keep the Sabbath? What is the Sabbath anyhow? The meaning of the word is *rest*. The Sabbath day then is the rest day. In the story of the creation we read that after the six days of active, creative work, God rested on the seventh day, and blessed and sanctified this day, because in it He *rested* from all His work. This idea of refraining from all labor upon the seventh day was embodied in the Mosaic law, which, as time

went on, was added to and embellished by the Pharisees, until the Spirit of the teaching was lost in the letter. God accomplished His work of creation in six periods of time, knew it to be finished and pronounced it good. Then followed the time for use of the powers gained. This is what Jesus taught when he said, "The Sabbath was made for man, not man for the Sabbath," and that the "Son of man is Lord also of the Sabbath." What then, to us, is the teaching of the rest-day of God and the Sabbath of Jesus? This, a state of consciousness to which we must attain. After the six progressive degrees of development, man comes to the realization of his completeness (seven — complete, perfect) as a spiritual being, and rests in that realization. The proper keeping of the Sabbath is to keep this realization ever present with us. This is what Isaiah means when he says, "From one Sabbath to another shall all flesh come to worship before me," not one day out of seven, but all the time, to realize our completeness as sons of God.

78. When you say "God is Good," I can locate my thoughts, but when you say "Good is God," I am confused. Why?

— M. S. S.

One of the hardest things for us to do is to get away from the old ideas into which we were born and which seem to be born in us. One of these ideas is that God possesses different attributes. Thus it is easy for us to say that God is good, thinking of goodness as belonging to God. The fact is, God does not *possess* anything, God *is* that quality which we have ascribed to Him. What is the Good? The Good is absolute perfection, for anything less than perfection is not fully good. We believe this Universal Presence, which we call God, to be perfect, absolute good, hence the terms are interchangeable, synonymous, and we may say God is the Good or the Good is God without any confusion as to the meaning of the words.

"Envy no man's talent. Improve your own."



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The True Christian is always merry. It is not necessary to say unto you, "A Merry Christmas."

Send WEE WISDOM for a year to your little friend (only 50 cents), and thereby plant seed-thoughts that will last a lifetime.

The new edition of "The Lessons in Truth" by H. Emilie Cady, is now ready for delivery. They are printed from new plates on fine antique book paper, bound beautifully in rich Vellum de Luxe, stamped in gold, and gotten up in excellent style generally. The price for this edition is \$1.25. It will make a nice Christmas gift.

Theresa B. H. Brown's "Twelve Lessons in Truth," are given, one each month, as supplements to *The Truth Circle*, a monthly metaphysical publication. Each lesson is worth the year's subscription. You receive the twelve lessons and *The Truth Circle* one year all for \$1.00. Address *The Truth Circle*, Mermod & Jaccard's Bldg., St. Louis, Mo.

Send us the names of all people you know who need help, mentally, physically or financially, and we will send them literature that will give them a start in the right direction.

A PRIMARY COURSE OF LESSONS.

Our next Primary Course of Lessons will begin at Unity Headquarters, 1315 McGee Street, Monday, January 5th, and continue two weeks. This course fits students for the Concentration Class. Here are some of the subjects taken up in this primary course:

God: An explanation of the real character of Deity. A standard of Truth established in the mind that will endure forever.

God's Man: The real character of man explained. The ideal man is shown to be the man of power. He is the Son of God.

Man's Man: Personal identity and Spiritual identity contrasted and explained.

How Man's Man Makes the Material Universe: The formative power of thought explained and its work analyzed in body construction.

How the Work of Man's Man is to be Redeemed: Thought purification shown to be the real baptism of water and of Spirit taught by Jesus, and its application to daily needs systematized in healing ills of mind and body.

The Creative Word of God's Man, the Son of God, and how it brings the real universe and real body into existence.

The Secret Word, which has been hidden, is revealed to those who "have ears to hear," and they are instructed how to use its creative power.

The compensation for these lessons is free-will offerings. Private treatments to students needing special healing are also given during the day. The names of those wishing to join this class must be submitted to us before the course begins.

CHARLES AND MYRTLE FILLMORE,
1315 McGee Street, Kansas City, Mo.

ADVANCED COURSE IN CONCENTRATION.

For several years we have been giving lessons in Interior Concentration to a few advanced students. The number has gradually increased until our last evening class numbered forty, and a morning class numbering thirty. We find that there is a larger number of metaphysicians each year who are seeking to know more about the body and the details of the law by which it is controlled by the mind. We have therefore decided to open our Concentration classes to all those who have reached a certain point in the understanding and application of this law, which fits them for the drills which are included in these lessons. The next regular evening course of these lessons will begin Tuesday, December 16th, at 1315 McGee Street, and continue one lesson each week for seven weeks. The seven principal centres of consciousness in the body will be taken up and the students instructed how to awaken, purify, educate and control them. The names of

those who wish to join the class must first be submitted to Mr. Fillmore and a personal interview follows. Admittance to the class by card only. The compensation is free-will offerings.

—CHARLES AND MYRTLE FILLMORE.

READ THIS.

Every subscriber, one or more years in arrears on subscription to UNITY, who pays in full to date, or any other subscribers that renew their subscription one year in advance, during December or January, we will send the course of "Scientific Lessons in Being," a series of six lessons on Life and its demonstrations by Edith A. Martin, as a holiday present free. These lessons are in two booklets, the price of which is 50 cents. When remitting, don't fail to request these lessons if you desire them.

A sample copy of the *Unity Sunday School Lesson Quarterly* will be sent on application. In places where meetings are carried on without a leader these quarterlies are found to be an excellent guide. Regular Sunday Schools find them invaluable. 35 cents per year; larger quantities less.

With the regular November issue of UNITY we sent you an extra copy, requesting you to hand it to a friend in need. Have you done so? The motive in doing this was not to increase the subscription list of UNITY, but to spread the Truth. We want everybody to share with us this wonderful revelation of God's presence and power always with us. A single sentence of this living Truth will do more good in a receptive mind than the gift of millions. If some rich man should put into your hands large sums of money and tell you to distribute it among the people, you would neglect your own business to do it. Here are ideas that will do those people more lasting good than the wealth of Carnegie. If you really want to be a philanthropist, here is an opportunity. We do not ask you to help our business, we are all right. Help people into understanding. We are not building up a great publishing house nor establishing a church. We do not even ask you to introduce these ideas to the people by handing out only UNITY. Hand out any of the metaphysical literature that is now being so generously offered to the public, and you will be obeying the command, "Preach the gospel."

In making Christmas presents use some judgment. A dollar book won't go far — read once, then cast aside — but a dollar magazine like UNITY is a present of twelve books, everyone of them worth its weight in gold a hundred times over. Therefore, send a year's subscription to UNITY.

FULFILLMENT CLUBBING RATE.

Many of our readers have availed themselves of our special club rate of \$1.25 for *UNITY* and that most excellent monthly magazine, *Fulfillment*, of Denver, and there are many more who should take advantage of this proposition at once, for this special rate will cease to be offered after this month. Beginning January 1st, the regular club rate of \$1.50 for these two magazines will be made.

Mrs. Annie Rix Miliiz, 1506 George Street, Chicago, Ill., has sent out a prospectus of her metaphysical work for the New Year. There is a course of Primary Lessons consisting of ten lectures; twelve lessons on "How to Study the Bible," and twelve lessons on "Concentration." The terms for these lessons are voluntary offerings, contributions to be made at each lesson of either the Concentration or Bible study classes. One offering for the whole primary course to be made in advance. There is also an advanced course of twelve lessons, and a Prosperity course of eight lessons. For these courses of instruction Mrs. Militz has departed from her usual method of receiving free-will offerings as remuneration for her teaching, and has set a price of \$10.00 for the advanced, and \$5.00 for the Prosperity course. She began an engagement in Boston on November 22d, and we understand will respond to calls from any other city in the Union. For further particulars, write Mrs. Franc Perry, Secretary, 1506 George Street, Chicago, Ill.

WE WISDOM, our monthly paper for children, improves with each issue. It is but 50 cents a year, and will make a nice little Christmas remembrance for your juvenile friends. The December issue has the following table of contents: "Sunshine Corner;" "Uncle Noble's Rainbow Rose," by Mary Brewerton de Witt; Poem—"A Declamation," by Agnes Macfayden; Illustrated poem—"The Terrible Cannibal Turkey," by Redy Fill; Verse—"Welcome Christmas;" "How They Did It; A Christmas Story," by Cousin Jo; "A Remember Verse;" "The Word is the Seed;" "Uncle John's Column;" Epistles; "Our Christmas Guest;" Juvenile Bible Lessons; Ye Editor's Sanctum; Publishers' Department.

One of the most interesting, novel and valuable inventions of recent years is the new word-writing typewriter, invented by W. H. Bennington, of Kansas City. It is claimed for this machine that it will revolutionize the typewriter business, and that it will displace existing typewriters just as certainly as the new printing press or self-binder or header displaced the old style machine of their class. We call the attention of our readers to the advertisement of this company on another page. The firm is reliable.

Kansas City has sprung up so rapidly that romance has as yet little time for reminiscence, but in "The Conquest, the True Story of Lewis and Clark," just published by A. C. McClurg and Company of Chicago, we obtain what is the first real glimpse of this original landmark. Here Lewis and Clark camped (the spot is pointed out by local historians), and here they hunted deer and bear on the old preserves of the Indian. Some of our most valuable history clusters around the name of Clark, who for more than a quarter of a century was the "Red Head Chief" that dealt with our Indians. While preparing her book Mrs. Dye visited both Kansas City and Topeka, making a study of local records. It is an interesting fact that our Governor, Wilson Shannon, was a younger brother of George Shannon of that expedition. Many men yet living in Kansas recall the genial Governor of our turbulent days, but few knew his connection with "the boys of the Lewis and Clarke expedition."

The Higher Thought, Evelyn Arthur See and Agnes Chester See's journal, published at Kalamazoo, Mich., will, in its January issue, give a complete review of the recent position taken by the Christian Science Church in withdrawing its healing practice from the certain classes of disease, with a view to man preserving Life within himself, that he may not through the influence of this strange act come to doubt the sufficiency for him of the God in him; and, also in further aid to the seeker in Truth and to protect him in the thought of his own faith, the review will trace the cause of this retrograde action to its real source. All the newspaper and magazine reviews of the action will be comprehended in the consideration given, and the full light of the whole situation brought to focus so as to be clearly seen. There will be no free sample copies of this issue. They can be had at the regular price, five cents per each copy.

We often get letters from people who renew their UNITY subscription, and add a few grateful words. It has done them so much good; through it they have become happy and interested in life, etc. Some say they were not at first interested in the articles in UNITY, but it kept coming every month, and they read it as a matter of curiosity till they finally caught the ideas it sets forth, and now they rejoice that some kind friend sent it to them so persistently. You can't make a mistake if you send UNITY to your friend for a Christmas present. At your request we will notify those to whom you want UNITY or WEE WISDOM sent as a Christmas present, telling them who the sender is.

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Dr. C. A. Beverly, 44 East 31st Street, Chicago, Ill., writes us that they have a club which meets every Wednesday evening for teaching and demonstration in Mental Science, also a free reading room is open daily with healers always in attendance. Sunday services are held, and a Sunday School in which the *Unity Sunday School Quarterly* is used. All of these meetings are held at the above address. UNITY's blessing and God-speed is with these workers who are doing so much good.

The Wednesday afternoon meetings at Unity Headquarters are now being favored with a lecture each week, delivered by some member of the Society. There will be twelve lectures in this course covering all the points of Science usually taught in a primary set of lessons. The lectures began December 3rd.

We do not publish the testimonials of the good that UNITY is doing to the people who read it, but we get them every day. We are sure that a present of this magazine for one year to that ailing friend of yours will do more good than a house and lot or \$1,000 in money, a barrel of mineral water, or anything else.

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REVIEW OF NEW BOOKS.

J. H. C.

THE HISTORY AND POWER OF MIND, by Richard Ingalese.

This book maintains that the history of mind is the history of man, and traces mind, or psychic man's, origin and development. The power of mind is then shown, and its modes of manifestation, Nature's Occult Forces, are clearly described, and one learns how to use these forces for his material, mental and spiritual betterment. The book is occult in all its teachings; is most interesting, and very instructive to the student of metaphysics. The chapter on "Divine Mind: Its Nature and Manifestation" is exceptionally fine, also that on "Meditation, Creation and Concentration." It is a valuable addition to New Thought literature, and deserves to be widely read. Cloth; 288 pp., \$2.00. Published by the Occult Book Concern, 63 West 45th Street, New York City.

THE MAJESTY OF SEX, by Nancy McKay Gordon, author of "Woman Revealed."

There is no doubt left in the mind of the reader that the purpose of the author of this book is to elevate mankind by imparting a knowledge of sex, of the relation of the sexes, and of the ethics of true marriage. Regeneration is, according to Mrs. Gordon, possible only through an understanding and right use of sex energy. She says, "When the real design, use and purpose of sex shall be generally understood, man has taken a mighty leap toward the understanding of the divine requirements of him in his conditional life, as well as the comprehension of the principle for the fulfilling of the requirement." To those whose desire is for regeneration, the author points the way through a conscious conservation of the life forces. The method advocated by the author by which this is to be accomplished is practicable *only* to those who have dominion over, and have consecrated *every* thought to the unfolding of the spiritual nature, and when this state is attained, all methods as aids will be unnecessary. Mrs. Gordon goes to the very heart of the matter in a fearless, unflinching way, and puts it upon a very high plane. It is the best book upon the subject we have read. Cloth; 185 pp., \$2.00. Order through this office.

SELECTIONS FROM GEORGE MACDONALD, OR HELPS FOR WEARY SOULS. Compiled by J. Deney.

A very choice collection of portions from the best writings of this popular author, helpful, comforting and strengthening. Tastefully bound in white and gold. 93 pp.; 50 cents. Published Purdy Publishing Co., McVicker's Bldg., Chicago, Ill.

ELIZABETH TOWNE'S EXPERIENCES IN SELF-HEALING, by Herself.

In this book Mrs. Towne has given a history of her life, and how she attained the position she now occupies of teacher, healer, writer and publisher. Written in her own inimitable bright, cheery and forceful manner, it is most interesting to read, and causes a desire to emulate the determination with which the writer met and overcame obstacles in the path of her development. She writes of her own conquests "that other souls may see and understand, and be inspired to greater self-conquest and self-expression." Practical and helpful, in that it shows that what one can do another can also, and *how* to do it. Paper; 68 pp., 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

HOW TO BE A YOGI, by Swami Abhedananda.

The meaning of the title is "How to realize spiritual perfection," and the means by which this perfection is attained is explained in the different branches of "Yoga" as taught by the Vedanta Philosophy. A comprehensive definition of the term "Yoga" is given, and a chapter is devoted to each of the five divisions or branches and their respective practices: "Hatha Yoga, Raja Yoga, Karma Yoga, Bhakti Yoga and Jnana Yoga." Another chapter is upon the "Science of Breathing" and its bearing upon spiritual development. The concluding chapter under the title, "Was Christ a Yogi?" shows the relation existing between the teachings of Vedanta and the Western religion. The Vedanta Philosophy is pure and lofty in its precepts, and one learns through a study of its principles the possibilities and potentialities of man. This book is well worth a careful reading. Condensed, yet clear and concise, and fills one with a desire to emulate these Yogis in attaining a spiritual perfection. Cloth; 188 pp., \$1.00. Published by the Vedanta Society, 102 East 58th Street, New York City.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE.** Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 182 Howe Street, Chicago, Ill.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

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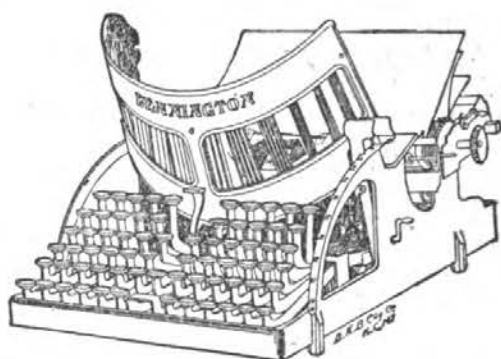
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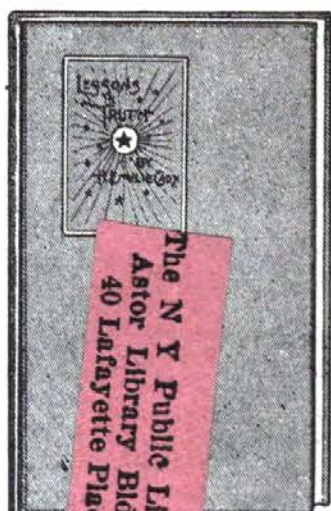
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